THE

LIVES

OF HOLY

SAINTS, PROPHETS, } { *PATRIARCHS, APOSTLES,*

And OTHERS,

CONTAINED

In Holy SCRIPTURE, ſo far forth as expreſs Mention of them is delivered unto Us in GOD's Word, with the Interpretation of their Names: Collected and gathered into an Alphabetical Order, to the great Benefit of the Chriſtian Reader.

By Rich. Marbeck

Pſalm 97. Verſ. 10.

O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his Saints, he ſhall deliver them from the hand of the ungodly.

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TO THE
CHRISTIAN READER.

THE *beſt learned, and wiſeſt Philoſophers, having received no taſte or light of the Goſpel of Chriſt, but only being led and directed by Nature and Reaſon, held this for a Principle among themſelves, that MAN was not born to himſelf only, but was framed of Nature ſuch an excellent Creature as he is, to that end, that he might imploy thoſe ſingular gifts wherewith he is beautified, as Wiſdom, Reaſon, Memory, Diſcretion, and Judgment, not only to his own private commodity, but alſo to the profit of his Country, and others. This good opinion ingraffed in their minds by Nature, delivered from one to another by Inſtruction, and ſo from time to time continued among themſelves by conſent: cauſed the beſt able Men among them, ſuch as God and Nature had plentifully endued with knowledge and underſtanding, to leave ſuch worthy Monuments as they did to Poſterity: as* Plato, *and* Tully, *good Rules of life and government.* Ariſtotle, *the hidden ſecrets of Philoſophy:* Ptolomy, *the high myſteries of Aſtronomy:* Euclyde, *the infallible Principles of Geometry.* Varro, *the*

neceſſary obſervations of Husbandry, &c. Out of the which, ſo great commodities in all Ages have been reaped, (and as occaſion and good wits have ſerved) have alſo from time to time been encreaſed. If this Principle of theirs be ſound and true (as indeed I take it to be) then of conſequence, one other depending upon the ſame, muſt needs be as true, and that is this: That thoſe Men do neareſt approach to the Rule of uncorrupt Nature, and do beſt deſerve of a Common-wealth, whoſe labours and travails are beſtowed on thoſe things which tend to the beſt end. For by the conſideration of the end whereunto each thing leadeth, the goodneſs and excellency of the thing it ſelf is to be known and eſteemed. As for example: If health either maintained, or recovered be good: then Phyſick, whoſe chief end is to maintain and recover health, muſt needs be good alſo. If good government publickly, and peaceable enjoying of our own privately, be a good thing, and to be commended: then the Law, for that it reſpecteth Juſtice in all actions, and quietneſs, as his chief end, muſt needs likewiſe be good, and deſerve the like commendation. And as there be many things, which for this ſelf ſame Reaſon that I have now alledged, are to be accounted good, and praiſe-worthy in their kind: So, I think there is no man ſo far from Reaſon, but that he ſeeth, by the ſelf ſame Argument it muſt needs be inforced, that though many Arts and Sciences be good, for that their ends be good: yet ſome one there is, that is to be accounted as beſt, for that its end is beſt. The chief end of Man in this World, what it is, I think no Chriſtian man ſo ſlenderly inſtructed, that he maketh any doubt thereof.

For

For the very Philoſophers themſelves, of whom I ſpake before, were fully reſolved, that it was to live well and vertuouſly, and affirmed, that (whereas other Creatures are made groveling, and ſtill beholding the ground as they go) Man was therefore framed ſtreight and upright, that he might always behold Heaven and heavenly things, and ſo by the very ſhape of his body and countenance, be put in mind continually, that albeit he were here for a ſeaſon, as a wandring Pilgrim upon earth, yet his end was, to be a free Citizen, and an inheritor of Heaven above: And as they by Reaſon and Conjecture were led ſo to think: ſo we by Faith, and expreſs Commandment, are moved, ſo ſtedfaſtly to believe. If then the knowledge of God and heavenly things, be the chiefeſt end and mark whereat man ought to ſhoot, it muſt needs be concluded, that thoſe Mens ſtudies and labours deſerve the greateſt praiſe, which are employed to the attaining and directing of others thereunto. Wherein, as God in all Ages hath always ſtirred up ſome, who have taken great pains therein, to the publick commodity of others: So, in my ſimple judgment, neither this preſent Work, neither the Author thereof deſerveth the leaſt commendation. And albeit I wot full well, that ſo the Work it ſelf be good, it is not greatly material what the Workman be: yet, like as good Wine is then beſt, when it is drunk out of a clean Veſſel, and good Meat then moſt delighteth, when the Dreſſer thereof is cleanly: So this Book, which of it ſelf, I doubt not, to be ſuch, that it will be liked of all thoſe who delight in God and godlineſs, I truſt, even for the Author's ſake, it ſhall never awhit the

worſe be welcome. Of whoſe ſincere life, and great praiſes, although there is good cauſe why I ſhould ſpeak, for that he hath been of long time throughly known to me, and I am aſſured his vertues and integrity to be ſuch, that if I ſhould ſay, there are few like him to be found, I truſt, for ſaying the truth, no good man would be offended: Yet partly for that I am not ignorant, that no man delighteth leſs to hear his own praiſe than he doth: partly for that there be many cauſes why I ſhould rather honour him, than for lack of ſufficient skill and ability, meanly praiſe him: I will leave him to thy particular judgment (gentle Reader) and to the teſtimonial of the whole World, who I doubt not, will ſay no leſs, but that he is a man without fraud or guile, and ſuch a one as feareth God.

As touching the Book it ſelf, good reaſon it is, each man ſhould uſe his own judgment and opinion. But if my ſimple Teſtimonial may prevail, I dare warrant it to be ſuch, that what ſtudy ſoever thou ſhalt beſtow in reading the ſame, it ſhall well requite thy pains. And though the Author be ſuch, that he rather delighteth in good and vertuous life, than maketh boaſt of any great learning: Yet ſuch hath his pains been herein, that very good Clerks need take no ſcorn, to receive ſome light from this his Candel. In ſumm: the Book is of God, and his holy Saints, and therefore to be reverenced: collected out of Scripture, and therefore no vain fable: written briefly, and therefore not tedious: ſet forth in plain and ſimple wiſe, and therefore the better for thy capacity:

truly

truly reporting the life and death of ſuch, as either for ſin, (and thoſe to be avoided) either for vertue, (and thoſe to be imitated) have mention made in God's holy Book. All that is written therein, is written for thy help and inſtruction. Uſe it then to that end that the Author meaneth, that is: Not only to increaſe thy knowledge, and ſo to be made more learned: but alſo to increaſe thy vertuous life, and ſo to become the better Man.

R. M. arbeck

THE

A BRIEF ACCOUNT
Of the *LIVES* of the PATRIARCHS, PROPHETS, APOSTLES, and other HOLY MEN.

ARON was the Son of *Amram*, and Brother to *Moſes*, and of the Tribe of *Levi*. His Mothers Name was *Jochebed*, Siſter to *Caath*, the Father of *Amram*. He was appointed of God to be *Moſes* Interpreter, and alſo his Prophet, what time as God ſent *Moſes* to *Pharaoh*, to pour out his plagues upon him. He took *Eliſaba* the daughter of *Aminadab* of the Tribe of *Juda*, to wife. He was the firſt High-prieſt of the *Jews*. And left (with *Hur*) to govern the People in the abſence of *Moſes*, while he was in the Mount with *God*. And in the mean time the People (being yet infected with the Idolatry of *Egypt*) cried out againſt *Aaron* to make them gods to go before them. Then *Aaron* (perceiving the People inclined to Idolatry, and alſo thinking they would rather forgo the ſame, than to forſake their precious Jewels) ſaid unto them: Pluck off the golden Ear-rings in the ears of your Wives, your Sons, and of your Daughters, and bring them to me. The people did ſo, and *Aaron* made thereof a Calf. Which when the people ſaw and beheld, they were exceeding glad. And began now to worſhip and honour the Calf as a god, ſkipping and dancing for joy. But the Lord above, beholding their wickedneſs, told it to *Moſes*, and ſent him down poſt-haſt to reform their wicked attempts. Who then coming down from the Mount

Exod. 6.

24.

32. cap.

with the Tables of God in his hand, and drawing near to the Hoſt, he ſaw the Calf, and the people dancing before it. Which ſight ſo kindled the wrath of *Moſes* and grieved his heart ſo ſore, that he threw the Tables out of his hands, took the Calf and burnt it in the Fire, and ſtampt it all into powder and aſhes, which he threw into the water, and forced the People to drink it. Then he demanded of *Aaron*, what the people did to him, that he had brought ſo great a ſin upon them. *Aaron* ſaid: Let not the wrath of my Lord wax fierce, thou knoweſt the people that they are ſet on miſchief. For they ſaid unto me, make us gods to go before us, for we wot not what is become of *Moſes*, the Man that brought us out of *Egypt*. Then I required to have their Gold and Jewels, which they brought unto me, and I did caſt them into the Fire, and thereof came out this Calf. *Moſes* then underſtanding the matter, commanded the Children of *Levi* to fall upon the Idolaters, and ſlew of them about three thouſand perſons. After this, it came to paſs that *Aaron* and *Miriam* his Siſter, did grudge againſt their Brother *Moſes* becauſe he had taken an *Ethiopian* to Wife, ſaying on this wiſe: Hath the Lord indeed ſpoken only through *Moſes*? and hath he not ſpoken alſo by us? The Lord not content with this their contemning of *Moſes* authority, was ſore diſpleaſed, and ſtroke *Miriam* with a foul Leproſie. Which ſo much diſcomforted *Aaron*, to ſee his Siſter ſo foully arrayed and disfigured, that he humbled himſelf to *Moſes*, and ſaid: Alas my Lord, I beſeech thee put not the ſin upon us, which we have fooliſhly committed and ſinned. Oh, let her not be as one dead, of whom the fleſh is half conſumed, when he cometh out of his Mothers womb. And ſo thorow *Aaron*'s intreaty, *Moſes* prayed unto God, and *Miriam* was healed. Finally, when *Aaron* had lived one hundred twenty three Years, he died in Mount *Hor*, as the Lord had foretold. And his Son *Eleazar* ſucceeded in his room. Aaron, *a Teacher*.

Idolatry puniſhed. Nu. 12. cap.

Diſobedience puniſhed.

20. 33.

Abakuck

Abakuck the Prophet, was of the Tribe of *Simeon*. He propheſied of the taking of *Jeruſalem*, by *Nabuchodonoſor*. This Prophet (on a time) had prepared pottage and other victuals for the Harveſt-folks. And going to the fields, to bring the ſame to the Reapers, an Angel of God ſpake unto him, and ſaid: Go, and carry the meat that thou haſt prepared into *Babylon*, and give it to *Daniel*, which is in the Lyons Den. O Lord (quoth he) I never ſaw *Babylon*, and as for the Den, I know it not. With that, the Angel caught up the Prophet by the top of his head, and bare him to *Babylon*, and ſet him upon the Den. Then *Abakuck* cried to *Daniel*, and ſaid: O *Daniel*, thou ſervant of the Lord, take here the breakfaſt that God hath ſent thee. *Daniel* hearing the voice of *Abakuck*, rejoyced greatly, and ſaid: O Lord, haſt thou thought upon me? Well, thou never faileſt them that love thee. And ſo he roſe up and did eat of ſuch things as the Prophet had brought him. And immediately, after that *Daniel* had eaten, the Angel ſet *Abacuck* in his place again. Abakuck, *a Wraſtler*. Dan. 14.

Abakuck died ſix hundred years before the Incarnation of Chriſt. *Eliote.*

Abdy the Prophet, propheſied deſtruction to the *Idumeans*, which came of *Eſau*, and were utter enemies to the *Iſraelites*, which came of *Jacob*: as at the ſiege of *Jeruſalem* it did moſt plainly appear, whereas they joyned with *Nabuchodonoſor* againſt their brethren, whom they ought rather to have holpen and defended againſt the Heathen. *Abdy*, a ſervant of the Lord. Abdy 1. cap.

Abedmelech was a *Morian* born, and Chamberlain to *Zedekia* King of *Juda*. This Man had ſo great a confidence in God and love to his Prophets, that when he ſaw *Jeremy* ſo evil intreated, he went to the King and beſought his Grace, that *Jeremy* the Prophet might be taken out of the filthy Dungeon whereinto he was caſt, leſt he there ſhould periſh and dye for hunger. And ſo obtaining the Kings good will, he took his Men and went to the Priſon where *Jeremy* lay, and threw down unto him old rags Jerem. 38.

&clowts which he had provided, bidding him to put them under his Arm-holes, to keep the Cords from hurting and fretting his Arms in pulling up. Now, for this his kindness shewed on *Jeremy*, and trust that he had in the Lord, he was delivered from captivity, and saved from the hands of *Nabuchodonosor*, at the destruction of *Jerusalem*, when others perished.

39. Kindness recompensed.

Gen. 4. **Abel** was the Son of *Adam*, born of his Mother *Eve*, next after *Cain*. He was a Keeper of Sheep and wholly dedicated to vertue and godliness. In all his oblations, he ever gave of the best things he had. Which, of the Lord was greatly accepted. And therefore *Cain* (perceiving his Brothers offerings to be regarded, and his rejected) envyed him to death. And at the last (by a subtile train) slew him. *Abel*, Vanity.

Abel and *Delbora* his Sister, were born both at one birth, fifteen years after *Cain*. Cooper.

1 King. 15. **Abia**, the Son of *Rehoboam*, began his raign over *Juda* in the xviii. Year of *Jeroboam* King of *Israel*. His Mothers Name was *Maacha* the Daughter of *Abishalom*. He walked not in the steps of *David*, but followed the ways of his Father before him. Yet (notwithstanding) for *David*'s sake, God gave him a light, that is to say, a Son to Raign over *Juda*. He overcame *Jeroboam* in Battel with an Army of four hundred thousand, notwithstanding the other had twice so many chosen and picked Men. Of the which, *Abia* slew five hundred thousand, and weakned the power of *Jeroboam* so sore, that he was never able to recover his strength again, so long as *Abia* raigned. This King had xiv. Wives, by whom he had xxii. Sons, and xvi. Daughters. He raigned but three years, and was buried in the City of *David*.

2 Chron. 13.

3 King. 14. **Abia**, the Son of *Jeroboam*, being sick on a time, his Father called the Queen his Wife unto him, and bad her disguise her self, that in no wise she might be known what Woman she was. And so go thy way (quoth he) to *Silo*, and there shalt thou find the Prophet of God, called *Abia*, which told me (long before *Solomon* dyed) that I should

be

be King of *Iſrael*. Make ſpeed and take a Preſent with thee, and learn of him what ſhall become of the Child. The Queen did then as ſhe was commanded, but all was in vain. For God had revealed the matter unto the Prophet before the woman came. Inſomuch, that as ſoon as the blind old man heard the noiſe of her coming and entring in at the door, he ſaid: Come in thou wife of *Jeroboam*, why haſt thou diſguiſed and feigned thy ſelf to be another woman? Thou art come to receive ſome comfort for thy ſon which lyeth ſick, but I am commanded to tell thee heavy and ſorrowful things. It repenteth the Lord that he hath exalted *Jeroboam*, and rent the Kingdom from the houſe of *David*, and given it to him, foraſmuch as he hath forſaken the Lord, and not followed him in his heart as *David* did, but hath made him gods of his own: therefore the Lord hath determined to bring ſuch a plague upon the houſe and poſterity of *Jeroboam*, that he will not leave one alive to make water againſt the wall: Wherefore now get thee home, and as ſoon as thy foot ſhall enter into the City, the child ſhall die, and all *Iſrael* ſhall lament him and bring him to his Sepulcher. And ſo ſhall none of the houſe of *Jeroboam* thy husband enjoy the honour of his burial, but only this child, becauſe the Lord ſaw in him ſome goodneſs toward. And ſo when the Prophet had done ſpeaking, the wife of *Jeroboam* roſe up and returned home to her houſe, and found her ſon dead, as the Prophet had foretold.

Abia, Father of the Sea.

Abia, the Daughter of *Zacharia*, was wife to *Ahaz* King of *Juda*, and Mother to *Hezekia*. Which name ſignifieth thus. *Abia*, the will of the Lord. 2 *King.* 18.

Abiathar, the ſon of *Ahimelech* Prieſt of *Nob*, ſeeing the great cruelty of *Saul*, in putting his Father to death for refreſhing of *David*, eſcaped his hands and fled 1 *Sam.* 22.

fled to the Foreſt of *Hareth* where *David* (at that time) lay, declaring to him the great murder that *Saul* had done to *Ahimelech* his Father, and to all the Prieſts of the Lord for his ſake. Then, being comforted of *David*, he abode with him, and was his Prieſt and Counſellor, ſo long as he reigned. But in the end of *Davids* raign, he conſented with *Adonijah* (who had exalted himſelf) to
1 *King.* 2. ſtabliſh him in the Kingdom, after the death of *David*. But *Solomon* (being proclaimed, and the other depoſed) as ſoon as he was poſſeſſed, deprived *Abiathar* and placed *Sadock* in his room: And ſo was the word of the Lord fulfilled, which he had ſpoken before, concerning the houſe of *Eli*, for *Abiathar* was the laſt of that line.

Abiathar, Father of the Remnant, or excellent Father.

1 *Sam.* 25. **Abigail**, the wife of *Nabal* the *Carmelite*, was a woman not only beautiful, but of a ſingular wiſdom withal. For when her husbands denial to *Davids* men for ſuſtenance in their maſters neceſſity was told her, ſhe then (conſidering the great diſpleaſure that might ariſe of the occaſion offered) haſted to load her Aſſes with ſundry kind of victuals, ſending them forth before her, and following after with ſpeed: And as ſhe was going, the providence of God was ſo, that ſhe met *David* by the way, upon the ſide of an hill coming to *Carmel*, determined utterly to have deſtroyed her husband, and all that he had by the dawning of the day following. Then ſhe (perceiving the fury of *David*) lighted down from her Aſſe, falling flat on the ground before him, and ſo began her petition, which was ſo pithily framed and done, that in the end ſhe pacified his wrath, and ſtayed his hands from ſhedding of bloud that day, for the which ſhe was highly commended and praiſed of *David*, who gently receiving her preſent, did clearly remit the churliſh behaviour of *Nabal* her husband for her ſake. Which being granted ſhe took her leave and returned again. But when ſhe came

came home, and found *Nabal* her husband ſo far overcharged with wine that his wits were gone, ſhe thought it convenient to follow the wiſe mans counſel: not to rebuke him in his wine, but to let the matter reſt, till the drink were all out of his brain, and his memory freſh. And ſo on the next morrow, ſhe declared to *Nabal*, the great and perilous danger he was in, for his unkindneſs ſhewed to *David*, which when he heard it, did ſmite him ſo ſore to the heart, that he never enjoyed himſelf, but dyed within ten days after. And then (in proceſs,) this woman (*Abigail*) became *David*'s wife, and bare him a ſon called *Chileab*, which in the firſt book of Chronicles (*chap.* 3.) is called *Daniel*. *Abigail*, The Fathers Joy. *Eccl.* 31. 2 *Sam.* 3.

There was another woman called *Abigail*, which was Siſter to *David*, and wife to *Jether* an *Iſmaelite*, unto whom ſhe bare a ſon called *Amaſa*. 1 *Chron.* 2.

Abimelech, King of the *Philiſtines*, was a man which had the fear of God before his eyes, as it may appear in the ſtory of *Abraham*, by his godly entertainment of his wife, whom he took to be his very ſiſter and not his wife, as they had both confeſſed unto him. And having a mind to the woman, he took her from *Abraham*, intending to have joyned with her in marriage, and not for any ſinful deſire. But when (by the voice of God) he knew ſhe was *Abraham*'s wife indeed; and he a Prophet, and his houſe ſore plagued for her ſake, he was right ſorry for that he had done, and alſo diſpleaſed with *Abraham* for ſo diſſembling with him in ſo weighty a cauſe, conſidering the diſhoneſty that might have happened unto his wife by ſome of his men, and the peril of Gods indignation on him and on his kingdom for the ſame: yet notwithſtanding, when he knew the cauſe of *Abrahams* diſſembling, he poſſeſt him with cattel, ſervants, and money, and delivered *Sarah* his wife unto him a- *Gen.* 20.

gain,

gain, giving him alſo free liberty, to dwell and inhabite where he would, within the precinct of his dominion. Then *Abraham* prayed unto God for *Abimelech*, at whoſe petition the Lord removed his plague from the houſe of *Abimelech*, ſo that the women conceived and brought forth children, as before they had done. The like ſtory is of *Iſaac*, *Chap.* xxvi. *Abimelech*, The Kings Father, or a Father of Counſel, or the chief King.

Judg. 9. **Abimelech**, the ſon of *Jerubbaal*, (otherwiſe *Gedeon*) was a wicked Tyrant, and a proud ambitious covetous man. For when his Father was dead, he (to be King of *Iſrael*) conſulted with all his mothers kindred to perſwade the people that it was better to have one man to reign over them, than all the ſons of *Jerubbaal* (which were lxx. perſons in number.) And alſo to conſider that he was of their fleſh and bloud, as well as the other were, which matter being moved to the people, they all conſented to cleave to *Abimelech*, and to make him their King and Governour. And that he ſhould be the better aſſured of their good wills and obedient hearts, they gave unto him a great ſum of money, with the which he hired a ſort of light brain'd fellows. And firſt of all, went to his fathers houſe, and ſlew all his brethren, ſave *Jothan* the youngeſt, who eſcaped his bloudy hands and fled. But by that he had raign'd two or three years, the fire of hatred began ſo to kindle between him and the *Sichemites*, with the houſe of *Mello* (who had preferr'd him before to the Kingdom) that at length it burſt out into ſo great a flame, that it could not be quenched, till chance of war made an end of the Tyrant: for in the end (after divers victories) he forced the *Sichemites* to take the ſtrong Tower of *Thebez* for their refuge, and coming nigh to the ſame, to have ſet it on fire, a certain woman threw down a piece of a Milſtone upon his head, and brake his Skull to the brain: who then (feeling himſelf ſore wounded) called his

his ſervant, and bad him draw out his Sword, and rid him out of his life, that it ſhould not hereafter be reported, that a Woman had killed him, and ſo his ſervant ſlew him.

Abinadab was a Man of *Gibeah*, out of whoſe Houſe *David* took the Ark of God, and had it from thence to the houſe of *Obed*. *Jeſſe* (the Father of *David*) had alſo a Son called *Abinadab*, and King *Saul* another of the ſame Name, which was ſlain with him in Battel. 2 Sam. 6. 1 Sam. 16.

Abinadab, *A Father of a Vow, or of a free mind, or Prince.*

Abiſhag was a goodly fair young Damoſel, brought up in the City of *Sunem*. And (for her beauty and manners) choſen to keep and nouriſh King *David* in his extreme age: After whoſe death (being ſtill a pure Maid) She might not be ſuffer'd to marry with *Adonijah* the Kings Brother. 1 King. 1. 2.

Abiſag, *The Fathers ignorance.*

Abiſhai was *David*'s Siſters Son, and Brother to *Joab*. His Mothers name was *Zarviah*. He conſented not with *Abſalom*, but ſtuck to *David* his Unkle in all his troubles. He was ſo grieved with the ſpiteful rebukes and railings of *Shimei*, which he made againſt his Unkle *David* in his adverſity, that (if *David* had not ſtaid him) he would have made *Shimei* ſhorter by the head than he was. By his great ſtrength and hardineſs he reſcued *David* out of the hands of a monſtrous Gyant (the Iron of whoſe Spear weighed three hundred Sicles) and ſlew the Giant, with three hundred *Philiſtines* more, for the which, he is counted as chief among the three Worthies belonging to *David*. 1 Chron. 2. 2 Sam. 16. 21. 23.

Abiſhai, *The Fathers Reward.*

Abner, the Son of *Ner*, was Captain-General over the Hoſt of King *Saul*, by whoſe wiſdome, manhood, and fidelity, the Houſe of *Saul* was chiefly held up 1 Sam. 14.

and ſtrengthned, not only in the time of *Saul*'s reign, but
2 *Sam.* 2. ſo long alſo as he ſerved *Iſhboſheth* his Son, whom he ſet up and made King in his Fathers ſtead, and governed his Hoſt, as he had done his Fathers before: But in the firſt Battel he made againſt *Joab* (*David*'s Captain) fortune went ſo much againſt him, that he was put to the worſe and fain to flie: In the which flight, *Aſahel*, (Brother to *Joab*) followed *Abner* and overtook him, with whom *Abner* was loth to meddle, for fear of *Joabs* diſpleaſure, and therefore intreated him gently to go his way, & not to force him againſt his will: But when he ſaw his words would nothing prevail, he fell upon *Aſahel*, and ſmote him thorow the ſhort Ribs with his Spear, and ſo departed, leaving him dead on the ground. Not long after this,
2 *Sam.* 3. it fortuned the King to fall out with *Abner*, and to taunt and check him for that he was ſo familiar with *Rizpa* his Fathers Concubine, which check and taunt of the King ſo grieved *Abner*, that he forſook him and went to *David*, with whom he made a ſecret bond, to ſtabliſh him in the Kingdom. And ſo departing ſecretly from *David* again, he came to the people which ſerved *Iſhboſheth*, & ſpake ſo much unto them in the praiſe and commendation of *David*, that he wan their hearts and turned them quite from *Isboſeth* to *David*. And when he had thus framed the people ſomewhat according to his mind, he came again to *David*, to counſel farther with him, how the People might now be brought together, and be ſworn unto him: which matter being determined, *Abner* returned from *David*, thinking to have been as faithful to him, as ever he was to *Saul*. But *Joab* (who bare grudge and malice to *Abner* for the death of his Brother *Aſahel*) hearing how *Abner* had been with *David*, and let go again, and nothing done unto him, ſent privily for *Abner* to come and ſpeak with the King, who being come, *Joab* was ready to receive him, and under pretence of friendſhip, had him a little aſide (as though he would have talked with

him

him about the ſecret affairs of the King) and ſuddenly ſmote him with his Dagger and ſlew him. *Abner*, The Fathers Candle.

Abraham was the Son of *Terah*, born in *Ur*, a Town in *Chaldee*. A man ſo endued with faith and vertue, that when he ſaw the true religion and honouring of God to ceaſe in the Land of *Chalda*, he departed from thence with *Terah* his Father, *Sara* his Wife, and *Lot* his Brothers Son, to go into the Land of *Canaan*. And * being come to *Haran* (which is a Town of *Meſopotamia*) he remained there, until the death of his Father *Terah*. Then God commanded *Abraham*, ſaying: Get thee out of thy Countrey, and from thy Kindred, and from thy Fathers Houſe unto the Land which I will ſhew thee, and I will make of thee a great Nation, and will bleſs thee, and make thy Name great, and thou ſhalt be a bleſſing, and I will bleſs them that bleſs thee, and curſe them that curſe thee, and in thee ſhall all the Families of the Earth be bleſſed. *Abraham* now (having this promiſe made him of God) departed out of *Haran*, he and *Sara* his wife, with *Lot* his Nephew, and with all their ſubſtance that they had, to go and to ſojourn in the Land of *Canaan*. And being there, the Lord made a promiſe to *Abraham*, that his Seed ſhould poſſeſs that Land. Whereupon ſoon after, and in the ſame place, where God ſpake thus unto him, he made an Altar, and offered Sacrifices thereon to the Lord. And ſo remaining in the Land, there fell (at the laſt) ſo great a Famine, that he was conſtrained to flie into *Egypt*, where he (fearing the *Egyptians* to be ungodly and vicious men) feigned *Sara* to be his Siſter, thinking that if ſhe were known to be his Wife, they would (for her beauty) take her from him, and put him in hazard of his life. Then was it told to King *Pharaoh*, what a beautiful Woman *Abraham* had brought with him into *Egypt*. The King now knowing thereof, commanded the Woman to be brought unto him,

Gen. 11. *Abraham* was the Son of *Terah*, begotten of his ſecond wife, and becauſe of his dignity is counted before *Nahor* and *Aran*, born of the firſt Wife.

* 12 cap.

Abraham taught the *Egyptians* Aſtronomy and Geometry. *Joſephus.*

and with all gentle entertainment received her into his houſe, and intreated *Abraham* well for her ſake. But when he ſaw ſo many plagues fall on him and on all his houſhold, underſtanding that it was for with-holding another Mans wife from him, he reſtored the Woman (without diſhoneſty) to *Abraham* her Husband again. Giving alſo his Men a great charge concerning the Man and his
13. cap. Wife. Then (ſoon after) *Abraham* returned from *Egypt* into the Country of *Canaan* where he had been afore. And when he had lived ſome ſpace in the Land, there fell ſuch a ſtrife between the Herdmen of *Abrahams* Cattel, and the Herdmen of *Lots* Cattel, that *Abraham* was fain to divide the Land between his Nephew *Lot* and him,
16. cap. and ſo they removed the one from the other. *Abraham* had now been ſo long without iſſue, that he took (by conſent and advice of *Sarah*) one of his Maids, named *Agar*, to Wife, who conceived and brought him forth a Son, which was called *Iſhmael*, *Abraham* then being at the
17. cap. age of fourſcore years and ſix. And when he was come to the number of ninety and nine, God gave unto him the covenant of Circumciſion, which he received firſt in himſelf, and then made *Iſhmael* and all the reſt of his houſhold to receive the ſame. The next year after, when *Abraham* was juſt an hundred years old, *Sarah* conceived &
21. cap. brought him forth his long promiſed Son, named *Iſaac*, whom he circumciſed the eighth day following, & would
22. cap. (after that) have offered him up in ſacrifice, but that God (ſeeing his ready obedience) ſtaid his hand. Finally,
25. cap. after the death of *Sarah*, *Abraham* took him another Wife called *Keturah*, who bare unto him ſix Sons. Which
Abraham dyed before the Incarnation of Chriſt, 1838. years. Children he would not ſuffer to remain and company with his Son *Iſaac*, but (before he died) ſent them away with great Rewards and Gifts, and made *Iſaac* Heir of all his Goods. He died at the age of an hundred ſeventy and five, and was buried beſide *Sarah* his Wife, in the double Cave, which he bought of *Ephron* the *Hittite*.

Look

Look more in the hiſtories of *Lot*, *Sarah*, and *Melchiſedeck*. *Abraham*, a Father of a great multitude.

Abſalom, the ſon of *David*, whom he begat on his wife *Maacha* the daughter of *Thalmai*, King of *Geſhur*, was the goodlieſt perſonage in all *Iſrael*, for (as Scripture witneſſeth) God had ſo framed the form and ornaments of his body, that from the ſoal of the foot to the crown of the head was no member amiſs. And yet among all, the hair of his head excelled, which ſo increaſed daily, that the weight thereof compelled him at every years end, to ſhave it off. This *Abſalom* had a brother named *Amnon*, to whom he bare a privie grudge for defiling his ſiſter *Thamar*: And to be reveng'd on him for the ſame, he invited all his brethren unto a banket (made in the time of his ſheep-ſhearing) to the which banket, *Amnon* came with the reſt of his brethren, and in the midſt of their cheer, *Abſalom* killed *Amnon*, and fled to the King of *Geſhur* his Grandfather; with whom he abode three years. In the which ſpace, by mediation of friends, he was (at the laſt) call'd home again, and brought (by *Joab* his Aunts ſon) to *Jeruſalem*, where he remained two years after. Then *Abſalom* marvailing why *Joab* had not brought him to the King his Father in all that ſpace, ſent once or twice for him to come and ſpeak with him: and when he ſaw that he came not, he commanded his men to go and burn up the field of Barley which pertained to *Joab*, and lay joyning to his ground. Then *Joab* hearing thereof, went to *Abſalom*, demanding wherefore his men had deſtroyed his Corn: Becauſe (quoth *Abſalom*) I ſent for thee twice and thou wouldeſt not come: wherefore didſt thou bring me from *Geſhur*? had it not been as good for me and better to have continued there ſtill, than here to lye ſo nigh the King my Father, and cannot be ſuffered to ſee him? then *Joab* conſidering the matter, had him to the King, where he was joyfully received. After all this, *Abſalom* began certain

2 *Sam.* 3. 14.

2 *Sam.* 13. 14. cap.

15. cap.

certain practices, to aſpire to the kingdom, wherein he proſpered ſo far, that (at length) he proclaimed himſelf King in *Hebron*. Cauſing his Father for fear to flie out of his Realm, againſt whom he called his counſel to deviſe what way he might beſt overcome his Father.

17. But God (by whoſe providence all things are ſtaid) ſo wrought with his Counſellors, that the ſucceſs of his enterpriſe turned to his own deſtruction: For when it came

18. ſo to paſs, that both the armies were joyned in battel together, *Abſaloms* men had the worſt, and he himſelf a ſudden miſchance, for as he rode on his Mule through the wood to have eſcaped, a twiſt of an Oak caught him ſo faſt in the hair of his head, that it took him quite out of his Saddle. And ſo he hang'd on the tree, till *Joab* came with his ſpear and ſlew him, whoſe Carcaſs after, was taken down, and caſt into a pit, and covered with an heap of ſtones. *Abſalom*, A Father of Peace, or the Fathers Peace, or Reward.

Rebellion never eſcapeth Gods puniſhment.

Joſua 7. **Achan**, was the ſon of *Charmy*, and of the Tribe of *Juda*, who being at the winning of the City of *Jericho*, and hearing *Joſua* pronounce the City and all things therein to be excommunicate, and accurſed of the Lord, took notwithſtanding, certain jewels of the ſame and hid them privily under the ground in his tent. Then after, when *Joſua* went about the taking of *Hai*, and had ſent three thouſand ſouldiers to win it, the men of *Hai* iſſued out of the city and ſlew thirty and ſix of the *Iſraelites*, and chaſed the reſt back again, whereat *Joſua* was ſo diſcomfited that he rent his clothes, and called on God, to know the cauſe of their overthrowing, who made him anſwer that *Iſrael* could not ſtand before the men of *Hai*, foraſmuch as ſome of them had tranſgreſſed his commandment, and told him the way and means how he ſhould ſearch it out: which thing being done, he found that *Achan* had taken of the ſpoil of *Jericho*, a *Babyloniſh* garment,

ment, two hundred ſicles of ſilver, and a wedge of gold, which being tried and brought forth before the whole congregation, *Joſua* took *Achan*, his ſons, and daughters, cattel, goods, and all that he had, and carried them out to the valley of *Achor*, where they were ſtoned to death, and conſumed with fire. *Achan*, Troubling.

Achab, the ſon of *Amry*, began his raign over *Iſrael* in the 39*th* year of the raign of *Aſa* King of *Juda*. He took *Jezabel* the daughter of *Ethbaal* King of the *Sydonites* to wife, by whoſe means he fell into all wicked and ſtrange Idolatry and cruel perſecution, for the which God plagued him ſo, that in three years ſpace neither dew nor rain fell down from above, to moiſten the earth, whereof enſued ſo great a Murren of men and beaſts, that innumerable dyed thereof, and all the fault and cauſe of this plague, he laid on *Elia* the Prophet, and ſought by all means how to deſtroy him. This King was ſo wicked, that (Scripture ſaith) he had even ſold himſelf to work wickedneſs, and yet notwithſtanding God gave him a marvellous victory of *Benhadad* King of *Syria* (who had in his company, thirty two Kings) with whom he fought twice and beat him, and at the third time, brought * him into ſo miſerable a caſe, that he was fain to humble himſelf to *Achab* with a rope about his neck, who (nevertheleſs) had pity on that wicked King, and made a bond with him, and let him go. Now for this mercy, which *Achab* had ſhewed to *Benhadad* (whom the Lord had curſed, and put into *Achabs* hands to be ſlain) God was angry with *Achab*, and promiſed his utter deſtruction for the ſame. This greedy Cormorant was not content with his Kingdom, and ſpoil of his victories, which God had given him, but cauſed *Naboth* (that innocent man) to be murdered, only to have his vineyard, which lay ſo nigh his noſe, whoſe bloud did cry for ſuch vengeance of God, that word was brought him

1 *King.* 16.

18. cap.

21.

20.

* Here God (as he many times doth) did puniſh one wicked by another.

1 *King.* 21.

him by the Prophet *Elia*, that in the ſame place where dogs had licked the bloud of *Naboth*, ſhould dogs lick his alſo: and that he would do unto *Achab* and his poſterity, even as he had done to the houſe of *Jeroboam* and *Baaſha*, which terrible threatnings of God ſo frighted *Achab*, that he * repented and humbled himſelf in ſackcloth, for the which the Lord deferred his plague, and would not perform it in *Achabs* days, but in the time of his ſons reign. Finally, it came in the mind of *Achab* to go into *Syria*, to recover the City of *Ramoth*, which he claimed by inheritance. And truſting more to the counſel of four hundred falſe Prophets, than he did to *Micajah*, the true Prophet of God: he took his journey towards *Ramoth*, and being in battel againſt his enemies the *Syrians*, he was ſhot with an arrow ſtanding in his Chariot, of the which ſtroke he died. And then when his Chariot was had to the pool of *Samaria* to be waſhed, the dogs licked up the bloud that ran thorow the Chariot, and ſo was the word of the Lord fulfilled, which he had ſpoken before concerning the ſame. He reigned twenty two years. *Achab*, The Fathers brother.

* His repentance was not true, but plain hypocriſie.

22. cap.

Achaicus, was a faithful Chriſtian brother, whom St. *Paul* ſent with *Stephanus* and *Fortunatus* from *Philippi* to the *Corinthians* with his Epiſtle. *Achaicus*, Mourning, or ſad. *Achaz*, look *Ahaz*.

1 *Cor.* 16.

Achior, was Captain and governour of all the *Ammonites* under *Holofernes*, and had the ſpirit of Prophecie ſo plentiful in him, that when *Holofernes* demanded what manner of people the *Jews* were, he ſtepped forth before him and ſaid: If it pleaſe thee (O Prince) I will tell thee of a truth what they be. They are a people which came of the generation of the *Chaldees*, and becauſe they would not ſerve their gods, nor yet follow their cuſtoms, they went and dwelt firſt in *Meſopotamia*, worſhip-

Judith 5.

ſhipping one God that made Heaven and Earth, at whoſe commandment they went from thence, and dwelt in the Land of *Canaan*, where in proceſs fell ſo great a Dearth, that then from *Canaan* they went down to *Egypt*, and dwelt among the *Egyptians* four hundred Years: In the which ſpace they grew to a mighty number, and were ſore oppreſſed of the King of that Land, but aſſoon as they cryed to their God for help, he ſent down ſuch Plagues upon the King and all his Land, that he was fain to ſuffer them to depart; yet when they were gone, and the Plague ceaſed, he then purſued, to have brought them back again into bondage: But GOD perceiving his People to be in a ſtreight, opened the Sea before them, and brought them thorow on dry ground, and cloſed the Sea upon their Enemies, and ſo drowned *Pharaoh* with all his Hoſt. And now being paſſed the red Sea, they came to the Wilderneſs of Mount *Sinai*, where the Waters being bitter, he made them ſweet, and fed them Forty Years with Meat from Heaven. They had ſuch power from their God, that they caſt out before them the *Canaanites*, the *Periſites*, the *Jebuſites* and the *Hittites*, with many great Nations more. For ſo long as they ſtood in awe of their God, and did not offend him, ſo long was no Nation ever able to moleſt or hurt them. But if (at any time) they declined from his will and Ordinance, then were they quickly deſtroyed in Battel, and brought to captivity and bondage. Wherefore (O Prince) let inquiſition now be made, whether they have offended their God or no; and if they have, then let us go againſt them, for God ſhall deliver them into thy hand: But if they have not diſpleaſed their God, he will ſo defend them, that we ſhall not ſurely be able to ſtand before them, but become a reproach unto all the World. Now was *Holofernes* ſo mad with *Achior*, that he commanded his Men to carry him to the *Jews*, that he might periſh with them in *Judith 6.*

their deſtruction. And as they went toward *Bethulia* with *Achior*, and ſaw they might not come nigh the City, without great peril of their lives, they went to a Tree, and bound him faſt to the ſame, and ſo leaving him, went their ways: Then came the *Jews* to *Achior*, and looſed his Bands, had him into the City, and ſet him before the Senators, who demanded the cauſe wherefore the *Aſſyrians* had ſo cruelly uſed him; to whom he declared the matter in order, as he had ſpoke it before to the Prince *Holofernes*; which being done, the whole Aſſembly gave praiſes and thanks to God, which had given to *Achior* (being an Heathen man) ſuch boldneſs of ſpirit to ſet forth his power and glory. And from that time forth they comforted *Achior*, and had him in great eſtimation, who fell from his Heatheniſh belief, and put all his truſt in the living God, and became a *Jew*, and was circumciſed and numbred among the People of *Iſrael*, he and all his Poſterity for ever. Achior, *the Brothers light.*

Judith 14.

1 Sam. 21.

Achiſh was the Son of *Maoth* King of *Gath*, who on a time, when *David* feigned himſelf to be mad * before him, ſaid unto his ſervants that brought him on this wiſe: What mean you Sirs, to bring this mad fellow before me? have I ſo great need of mad men, that ye have brought this man to play the mad Bedlam in my preſence? Away with him (I ſay) out of my Houſe. At this time *Achiſh* deſpiſed *David* and would not receive him: but the next time * he came again with his Band of Men and their Houſholds, he retained them all, and gave unto *David* the City of *Ziklag* to dwell in, and had him in ſuch eſtimation, that when he himſelf ſhould go with the *Philiſtines* to Battel againſt the *Iſraelites*, he then took *David* with him, and made him the Keeper * of his Perſon, for the which, the *Philiſtines* were ſore offended with *Achiſh*, and would not ſuffer him to go in their company, ſo long as *David* was with him, where-

* Here it is ſaid, that *David* feigned himſelf mad before *Achiſh*, and in the 34 Pſalm, before *Abimelech*, which two were both one man: for here he is called by his proper name *Achiſh*, and in the other place by his general name *Abimelech*.

* 27 cap.

* 29 cap.

fore

fore *Achiſh* (for fear of the *Philiſtines* diſpleaſure) intreated *David* to go home again, and ſo went *Achiſh* forth with the *Philiſtines* againſt King *Saul*. Achiſh, *Even ſo it is.*

Ada, There be two Women of this Name in the Bible, The one was *Lamech*'s Wife, and Mother to *Jaball*. The other was the Daughter of *Elom* the *Hittite*, and Wife to *Eſau*, *Jacob*'s Brother. Ada, *a Company, or Congregation.* Gen. 4. 36.

Adam was the firſt Man that God created, and had dominion of all the Beaſts and Fowls of the Earth, and to every Beaſt and Fowl he gave his proper Name. God ſet him at the firſt in a place of paſſing joy, full of all manner of fruitful Trees, pleaſant both to the eye and in taſt, whereof he might eat at will, and was not prohibited, ſave only from the tree of knowledg of good and evil, for whenſoever he taſted of that Tree, God told him he ſhould ſurely dye. Now *Adam* being in this goodly Paradiſe of Pleaſure, God thought it good to make him a Companion to bear him company. And ſo caſting *Adam* into a ſound ſleep, he took out a Rib of his ſide, whereof he made the Woman, and brought her to *Adam*, who by and by confeſſed her to be of his Bone and Fleſh, and from that time forth they lived together as Man and Wife, in all pureneſs and innocency of life, till that by the ſubtilty of old Satan the Serpent, (who had deceived the Woman) he was inticed by his Wife to eat of the forbidden Tree. Which thing he had no ſooner done, but both their eyes were opened, to ſee in what caſe they were. And when they ſaw themſelves all naked and bare, they were ſo aſhamed, that they made them Garments to cover their privities, and hid themſelves that the Lord ſhould not ſee them. But *Adam* being found out of God, and demanded wherefore he had hid himſelf, alledged, becauſe he Gen. 1.

was naked. And also to excuse his transgression, he burdened God with his fault, because he had given him the Woman, which had allured him to eat of the Tree. But nevertheless, for as much as *Adam* had obeyed the voice of his Wife, and neglected the Lords precept, God cursed the Earth for his sake, & drove him forth of that wealthy place, for to live in sorrow and care, and be subject to death and all other calamities and miseries of the World, both he and all his off-spring for ever. In the Bible is mention made, both of Sons and Daughters which *Adam* had of *Eve* his Wife, but none of their Names be rehearsed, save only *Cain*, *Abel* and *Seth*. He lived nine hundred and thirty years. Adam, *Man*, *Earthly*.

2 *Sam.* 3. 1 *King.* 1. **Adonijah** was a goodly young Man, the Son of *David*, born unto him in *Hebron* of his Wife *Agith*. When *Adonijah* perceived his Father to be feeble and weak thorow extreme age, he began to exalt himself, saying he would be King. And gat him both Horses and Chariots, and also Foot-men to run before him even like a King, to the which his Father said nothing, nor would displease him, but let him alone, and do what he would. And so *Adonijah* proceeded in his purpose, and by the counsel of *Joab* the Captain, and *Abiathar* the Priest (who took his part) he made a great sacrifice of Sheep and Oxen, whereunto he called his Brethren, and also the Kings servants, who eating and drinking before him with great rejoycing, said: God save King *Adonijah*. But assoon as *David* had knowledge of *Bathsheba Solomon*'s Mother, and *Nathan* the Prophet, how all the case stood, he commanded *Sadock* the Priest, and *Nathan*, to anoint *Solomon*, and to set Him upon his own Mule, and so to go forth and proclaim him King. Which news was no sooner come into the new Kings Court, but every Man shrunk away for fear, leaving *Adonijah* all alone. Who then (for his own safeguard) fled to the Tabernacle of the

the Lord, and would not go from thence till *Solomon* granted him his pardon, upon condition that hereafter he would be quiet, and a good Man. And ſo being pardoned, he departed quietly home to his houſe. But after this, when *David* his Father was dead, *Adonijah* (caſting his favour upon *Abiſhag* the *Shunamite*) went to *Bathſheba*, *Solomon*'s Mother, requeſting Her to ſpeak unto the King, that he would give him *Abiſhag* to Wife. Then *Solomon* hearing his Mothers requeſt, perceived that *Adonijah* (being the Elder brother) went about to aſpire to the Kingdom, wherefore to prevent his purpoſe, he put him to death. Adonijah, *the Lord is the ruler.* 1 King. 2.

Adonibeſeck, King of the *Canaanites*, was of ſuch might and power, that he ſubdued ſeventy Kings, who being all brought into his Court, He cut off their Thumbs and great Toes, and made them gather their meat under his Table, which great cruelty he ſhewed unto them, being puſt up with pride and oſtentation of his victory. This wicked King chanced to reign over the *Canaanites*, when *Judah* had the governing of the Hoſt of *Iſrael*, againſt whom *Judah* began his Conqueſt, and ſlew the *Canaanites*, and put *Adonibeſeck* to flight, but being ſore purſued, the Men of *Judah* took him, and cut off both his thumbs and great toes, which thing the Tyrant confeſſed himſelf by and by to be the juſt judgment of God, for as he had done to others, ſo had he worthily received again. And ſo he was carried to *Jeruſalem*, and there dyed. Adonibeſeck, *the Lords Thunder.* Judg. 1.

Adramelech, the Son of *Senacherib* King of *Aſſyria*, with his Brother *Sareſa*, ſlew their Father in the Temple, as he was worſhipping his God *Niſroch*, and fled into the Land of *Armenia*, leaving *Aſarhaddon* their other Brother, to poſſeſs the Kingdom after their Father. Adramelech, *the Kings Cloak, or his Greatneſs, or Power.* 2 King. 19.

Power, or the greatneſs of Counſel.

1 King. 12. 2 Chron. 10. **Aduram** was Receiver of all *Rehoboams* Tribute, and being ſent in Commiſſion to pacifie the People which were divided and fallen from the King, they (for hatred they bare to *Rehoboam*) took this Man, and ſtoned him to death. Aduram, *Their Cloak, or their power, or greatneſs.*

1 Sam. 15. **Agag** was a very fat Man, and King of the *Amalekites*, which Nation God had commanded to be utterly deſtroyed. And becauſe King *Saul* had reſerved *Agag* alive, and not killed him with the reſt, the Lord was grievouſly diſpleaſed with *Saul*, and would not ſuffer *Agag* ſo to eſcape, but ſent *Samuel* to execute his judgment upon him, who calling for *Agag*, he came out unto him very pleaſantly, fearing nothing leſs, but that all bitterneſs of death had been paſt; but contrary to his expectation, *Samuel* ſaid unto him: As thy ſword hath made Women childleſs, ſo ſhall thy Mother be childleſs among other women; and with that he fell upon *Agag*, and hewed him in pieces before the Lord in *Gilgal*. Agag, *An Houſe, or cellar.*

Act. 11. 28. **Agabus** was a certain Prophet, which came from *Jeruſalem* to *Antioch*, where he propheſied of a great dearth that ſhould be thorowout all the World, which came to paſs (as this Prophet had ſaid) in the Emperour *Claudius*'s days. Alſo while *Paul* lay 21. 10. at *Ceſarea* in the Houſe of *Philip* the Evangeliſt purpoſing to keep his Journey to *Jeruſalem*, this Prophet chancing to come thither, took *Pauls* girdle, and therewithall bound his own hands and feet, ſaying: Thus ſaith the Holy Ghoſt, ſo ſhall the *Jews* at *Jeruſalem* bind the Man that oweth this girdle, and ſhall deliver him into the hands of the *Gentiles*. Agabus, *A Graſhopper.*

Agar

Agar was Handmaid to *Sarah*, *Abraham*'s Wife, Gen. 16.
which *Sarah* (being long barren and childleſs) gave *Agar* her Maid unto *Abraham* to be his Wife, who being conceived, and feeling her ſelf with Child, began to deſpiſe and ſet light by *Sarah* her Miſtreſs, for the which *Sarah* complained to *Abraham* her Husband, who giving her power to correct the Maid at her pleaſure, ſhe began to deal ſo roughly with *Agar*, that in no wiſe ſhe would abide it, but ran away into the Wilderneſs, and ſitting there beſide a Fountain of Water (not knowing whither to go) an Angel appeared unto her, and ſaid: *Agar*, from whence comeſt thou? and whither intendeſt thou to go? I flee (ſaid *Agar*) from *Sarah* my Miſtreſs, who dealeth ſo hardly with me, that I am even weary of my life. Well (ſaid the Angel) return to thy Dame again, and ſubmit thy ſelf under her hands, for the Lord will ſo encreaſe thy ſeed, that it ſhall not be numbred for multitude: Thou art with child, and ſhalt bear a Son, whoſe Name ſhall be *Iſhmael*. Then *Agar* (giving God thanks for his conſolation in trouble) returned home again to *Sarah* her Miſtreſs, ſubmitting her ſelf unto her, and in proceſs of time brought forth her ſon *Iſhmael*, as the Angel had ſaid. But when it pleaſed God to viſit 21.
Sarah, that ſhe conceived and brought forth *Iſaac*, a new contention aroſe between *Sarah* and *Agar* for their children: for *Sarah* perceiving *Iſhmael* to be a mocker and a deſpiſer of *Iſaac*, would not ſuffer *Iſhmael* to company with her Son *Iſaac*, but made her complaint to *Abraham*, cauſing Him to put both *Agar* and her Son away: which thing, although it grieved *Abraham* ſo to do, yet being comforted of God that he would multiply *Iſhmael*, (becauſe he was of his ſeed) he obeyed the voice of *Sarah* his wife, and with proviſion of victuals, ſent *Agar* away with her Son to ſhift for her ſelf. Then *Agar* being departed from *Abraham*, gat her into

the

the Foreſt of *Beerſheba*, where ſhe wandred ſo long up and down, till all her proviſion of Meat was ſpent and gone. And when ſhe ſaw no remedy, but that both ſhe and her child muſt needs periſh for lack of ſuſtenance, ſhe laid down the child behind a buſh, and went her ſelf away, becauſe ſhe would not ſee it dye, and as ſhe ſat afar off, mourning and weeping for her Son, ſhe was comforted again by the Angel of God, who had ſo provided for her and her ſon, that they were both relieved, and lived together a long time after, to her great joy and comfort. Agar, *A Stranger.*

1 Eſd. 5. **Aggeus** was one of the Twelve Prophets which propheſied in the time of *Zorobabel*, King of the *Jews*, and rebuked them for that they were ſlack in the work of the Lord. Aggeus, *Solemn feſtival, or winding and turning himſelf.*

Act. 25. **Agrippa** was a certain King, who (as *Paul* reporteth) had good knowledge in the Law and Prophets, but underſtood not the true applying of the ſame: Which King (on a time) came to *Ceſarea* to ſee *Feſtus* and to welcome him into the Country, who was then but newly entred into his office. And being there a good while with *Feſtus*, and hearing of him what a-do there was about *Paul*, whom the *Jews* had accuſed unto him, was much deſirous to ſee the Man, and to hear him ſpeak. Whereupon the next day following, *Paul* was brought into the common Hall before *Agrippa*, and other Magiſtrates of the City there aſſembled to hear his cauſe. And when *Feſtus* had declared for what purpoſe he had brought forth *Paul*, that after examination had, he might have ſomewhat of certainty to write
26 cap. to *Ceſar*, to whom *Paul* had appealed, *Agrippa* permitted the Priſoner to ſpeak, and to ſay what he could for himſelf. Who then ſo approved his innocency by rehearſing

rehearſing his converſation before the audience, that *Agrippa* (interrupting him) confeſſed and ſaid unto *Paul*: *Thou haſt almoſt perſwaded me to become a Chriſtian.* And when the Priſoner had ended his diſcourſe, the King aroſe and all the Court, among whom was much ſecret talk of *Paul*, and for a final ſentence, *Agrippa* ſaid unto *Feſtus*: *I ſee no worthy cauſe of death or of bands in this Man, but that he might have been looſed, if he had not appealed to Ceſar.* Agrippa, *is a Latine word, and ſignifieth, That which hardly laboureth, or travelleth in childbearing, or delivering. Alſo he which at his birth cometh with his feet forward.*

Ahaz, the Son of *Jotham* King of *Juda*, at the age of twenty years began his reign, in the xvi. year of *Pekah* King of *Iſrael*, and did not walk in the ways of his godly Father, but gave himſelf to all kind of Idolatry and abominations of the Heathen, conſecrating his Children in the fire, and offering Incenſe on every Hill and Mountain. For the which (his wickedneſs) the Lord forſook him, and delivered him into the hands and power of *Razin* King of *Syria* and *Pekah* King of *Iſrael*, which two Kings on the one ſide, with the *Edomites* and *Philiſtines* (invading his Land, and ſpoiling his Cities and Towns) on the other ſide, brought him very low: And yet in all his adverſity would he not once lift up his heart to call upon God for his aid and help, but (contrary to the Prophets admonition) ſought for the ſuccour of Man, ſpoiling the Temple of God, and ſending the Treaſure thereof to *Thiglath Pileſer* King of *Aſſyria*, to come and deliver him out of trouble; by whoſe coming, *Ahaz* was nothing the more ſtrengthned, but rather troubled and hindered. Then *Ahaz* meaſuring God's favour by the proſperity of his Enemies (not conſidering how God oftentimes doth puniſh thoſe whom he loveth, and giveth to his Enemies good ſucceſs for a

2 *King.* 16. 2 *Chron.* 28.

Eſay 7.

time) turned his heart wholly to the *Syrians* Gods, who (as he thought) had plagued him. And to the intent he might ſerve them and worſhip them in all things, according as the Heathen did (to have their help alſo) he took the pattern of an Altar at *Damaſcus*, the which he ſent to * *Uria* his Prieſt, to make him the like againſt his coming home, who being ſuch a Miniſter as was content to ſerve the King's turn, made it with all ſpeed, on the which Altar the King at his coming home, offered to thoſe Idols, aboliſhing all the holy Laws and Ordinances of God, to ſtabliſh his own wicked and ungodly proceedings, which turned to his utter confuſion. He reigned Sixteen Years, and was buried in the City of *David*, but not among the Sepulchres of Kings, leaving *Hezekia* his godly Son to enjoy his place. Ahas, *Taking, or Poſſeſſing.*

* There is no Prince ſo wicked, but he ſhall find flatterers and falſe Miniſters to ſerve his purpoſe.

Ahazia the Son of *Achab*, began his Reign over *Iſrael*, in the xvii. year of *Jehoſaphat* King of *Juda*, and followed the ſteps of that wicked Idolater *Achab* his Father in all things, for the which the Lord puniſhed him two manner of ways. Firſt, the *Moabites* rebelled againſt him, refuſing to pay any tribute. Secondly, as he walked upon his Houſe (for his recreation) he fell down at a grate of the ſame, which was made to give light beneath. And being ſore bruiſed with the fall, and in peril of death, he ſent to * *Beelzebub* the God of *Ekron*, to enquire of him, whether he ſhould recover or no. And as the Meſſengers were going, *Elia* the Prophet (by the providence of God) met them, and ſaid: *Is there no God in Iſrael to ask counſel at, but your Maſter muſt ſend to Beelzebub? return and tell him, he ſhall not live.* The Meſſengers returned and told the King. Who (perceiving by all the marks and tokens of the Man, that it was the Prophet *Elia*) ſent forth a Captain with Fifty Souldiers to bring him with violence, if otherwiſe he would

1 *King.* 22.
2 *King.* 1.

* *Beelzebub* was an Idol which the *Philiſtines* that dwelt at *Ekron* worſhipped, and ſignifieth the God of flies. Thinking that he could preſerve them

would not come. And when the Captain came to the Prophet, he ſaid: *Thou man of God, come away, the King hath ſent for thee. If I be the man of God* (quoth the Prophet) *Fire come down from Heaven, and conſume thee and all thy men,* which words were no ſooner gone out of his mouth, but Fire fell down from Heaven and deſtroyed them all. The King ſent again, and they were likewiſe deſtroyed. Then went the third, who fell down before the Prophet, and ſaid: *O thou man of God, let my life* (I pray thee) *and the life of theſe thy fifty ſervants, be precious in thy ſight.* With this Man, the Prophet went boldly to the King, and told him plainly he ſhould not recover, and ſo he dyed in the ſecond year of his reign, and for lack of iſſue, his Brother *Jehoram* ſucceeded. Ahazia, *The apprehending, or poſſeſſing of the Lord, or the viſion, or ſeeing of him.*

from biting of flies: or elſe he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that Idol. This note I find in the Bible.

Ahaſuerus, (otherwiſe called *Artaxarxes*) King of *Perſia,* reigned over an hundred and * twenty ſeven Provinces. This King, in the third year of his reign, made a Feaſt-royal in the City of *Suſan,* to all his Princes and Nobles, which continued an hundred and fourſcore days. And theſe days expired, he made another feaſt to all the People great and ſmall, for the ſpace of ſeven days, and in the ſeventh and laſt day of the Feaſt, the King (being merry and pleaſantly diſpoſed) ſent divers of his Chamberlains to fetch the Queen named *Vaſhti,* and to bring Her to Him with the Crown-Imperial upon her head, that the People might ſee her beauty. But for ſo much as ſhe would not come at the King's commandment, it was decreed that the King ſhould put her away, and take another at his pleaſure. And according to the ſame decree, the King was divorced from *Vaſhti,* and took *Eſther* in her place, for whoſe ſake he ſhewed great kindneſs to her Nation the *Jews,* promoting *Mardochens* (which had preſerved him from the dan-

Eſther 1. cap. * *Daniel* chap. 6. maketh mention but of ſix ſcore, leaving out the number that is imperfect, as the Scripture in divers places uſeth.

ger of Treaſon) and put down *Haman* whom he had (above all) exalted. Ahaſuerus, *a Prince, or Head.*

2 *Sam.* 17. **Ahimaaz**, the Son of *Sadock*, with *Jonathas* the Son of *Abiathar*, ſtood waiting without the City of *Jeruſalem*, at the Well called *Rogell*, to bear ſuch news to *David*, as they ſhould hear from their Fathers, being within with *Abſalom*. And when they were inſtructed of all things, by a certain Maid ſent from their Fathers, what they ſhould do and ſay unto *David*, they departed with ſpeed. But being eſpyed by a certain young Man, who went and told it to *Abſalom*, Meſſengers were ſent forth in poſt haſt, which followed them ſo ſore, that they were conſtrained to ſlip into a certain Mans houſe in *Bahurim*, which had a Well in his Yard, into the which they were conveighed: and being hid in the Well, the Wife of the Houſe ſpred a Coverlet over the Wells mouth, and ſtrowed Corn thereon, whereby the Well was not ſeen. Then *Abſalom*'s Men coming into the Houſe, demanded of the Woman where the two men were which came in before them. They be gone (ſaid ſhe) over the Brook of Water. The men believing her, went after and ſought, and when they could not find them, returned home again. Then *Ahimaaz* and *Jonathas* were let out of the Well,
18 *cap.* who went to *David* and did their meſſage, as they were commanded. After this, when *Abſalom* was ſlain, *Ahimaaz* deſired of *Joab* the Captain, that he might bear news to the King of *Abſalom*'s death. Nay, ſaid *Joab*, thou ſhalt be no meſſenger this day, becauſe the King's Son is dead, but *Cuſhi* ſhall go. Then I pray thee (quoth *Ahimaaz*) let me go with *Cuſhi*. And wherefore (quoth *Joab*) art thou ſo deſirous to go, ſeeing for thy tidings thou ſhalt have no reward: whatſoever I have (quoth he) I pray thee let me go: Then go, ſaid *Joab*. And *Ahimaaz* ran a nearer way than *Cuſhi*, and

ſo

ſo got before him. And as they were coming, the Watch-man ſpied them, and ſaid to the King: I ſee two men running hitherward, and me-think the running of the foremoſt is like the running of *Ahimaaz* the Son of *Sadock:* Oh ſaid the King, he is a good man, and bringeth good tidings. And ſo *Ahimaaz* came to the King before *Cuſhi,* and fell down before him and ſaid: Bleſſed be the Lord thy God, which hath ſhut up the men that liſt up their hands againſt my Lord the King. Is the young man *Abſalom* ſafe, ſaid the King? *Ahimaaz* anſwered: When *Joab* ſent *Cuſhi* and me thy ſervant, I ſaw much a-do, but I wot not what it was: Well ſaid the King, ſtand ſtill. Then *Cuſhi* came and ſaid: Good tidings my Lord the King, for the Lord hath delivered thee this day, out of the hands of all that roſe againſt thee. Is the young man *Abſalom* ſafe (quoth the King:) The Enemies of my Lord the King (ſaid he) and all that riſe againſt thee to do thee hurt, be as that young man is. And ſo the King departed, and mourned for his Son. Ahimaaz, *Brother of Counſel.*

Ahimelech, the Son of *Ahitob,* the Son of *Phinehes,* the Son of *Eli,* was Prieſt of the City of *Nob,* in whoſe time it chanced *David* (being perſecuted of King *Saul*) to flye unto him for ſuccour, at whoſe coming (with ſo few waiting on him) *Ahimelech* was ſore aſtonied, and asked him wherefore he came ſo alone. Then *David* bearing him in hand that the King had ſent him of a ſecret buſineſs which might not be known, deſired *Ahimelech* to give him of ſuch things as he had in ſtore, that he and his men might be refreſhed and go about the King's affairs. Then *Ahimelech* (believing that all had been well between the King and *David*) gave him of the * hallowed bread, becauſe he ſaw his neceſſity great, and had no common Bread under his hand. Then *David* deſired *Ahimelech* to lend him either

1 *Sam.* 21.

* The *Hebrews* had three kinds of Bread (as *Lyra* writeth.) The firſt, Shew-bread, which was ſet before the Lord, upon the propitiatory ſeat, and thereof might no man eat, but the Prieſts

only. The second, bread offered upon the Altar of Holocauſt, which was for the Levites to eat. The third, was common bread, and of that might all men eat.
* 22. cap.

either Spear or Sword, for I brought (quoth he) neither weapon nor harneſs, the King's buſineſs required ſuch haſt; and by and by he fetcht out the Sword of *Goliah*, and gave it to him. Now * for this great kindneſs which *Ahimelech* had ſhewed to *David*, *Doeg* a Servant of King *Sauls*, accuſed him to his Lord, of Treaſon. And being brought before the King with all the Prieſts of the Lord, it was objected againſt him, how he had conſpired with *David* the King's enemy, and asked counſel of God for him, and aided him both with victual and weapon: To the which, *Ahimelech* anſwered and ſaid: Oh King, who is ſo faithful among all thy ſervants, as *David* is? or had in more honour in all thy houſe? Is he not the King's Son-in-law, and doth whatſoever thou commandeſt him? have I not at other times as well as now, asked counſel of God for him? Let not my Lord the King impute any ſuch wickedneſs to me, or to my Fathers houſe, for truly thy ſervant knew nothing of all this that thou layeſt to my charge, either leſs or more. Well (quoth the King) thou ſhalt ſurely dye. And ſo was this innocent Man put to death, with lxxxiv. Prieſts more, and the City of *Nob* deſtroyed. Ahimelech, *a Kings Brother.*

3 *King.* 11.

Ahijah, was a Prophet born in *Shilo*, and chancing to meet with *Jeroboam* the Son of *Nebat*, without the City of *Jeruſalem*, in the plain Fields, having a new Cloak upon his back, he caught the Cloak from him, and rent it in twelve pieces, delivering ten pieces thereof to *Jeroboam*, ſaying: Thus will the Lord rent the Kingdom out of the hands of *Solomon* (becauſe he hath forſaken the Lord and ſerved ſtrange Gods) and give ten Tribes unto thee. Therefore take heed (when thou art King) that thou walk in the ways of the Lord thy God, for ſo long as thou keepeſt his ſtatutes and holy commandments, ſo long will the Lord proſper

per thee in the Kingdom. Read more of this Prophet in the ſtory of *Abia* the Son of *Jeroboam*. Ahijah, *Brother of the Lord.*

The Father of King *Baaſha*, was called *Ahijah*, of the houſe of *Iſachar*. 1 *King.* 15.

Aholah and **Aholibah**, were two Siſters, under whoſe names is ſet forth, the fornication, that is to ſay, the Idolatry of *Samaria* and *Jeruſalem*. * Aholah, *ſignifieth a manſion, or dwelling in it ſelf, meaning* Samaria, *which was the royal City of* Iſrael; *and* Aholibah *ſignifieth my Manſion in her, whereby is meant* Jeruſalem, *where Gods Temple was.* *Ezech.* 23. * The Bible note.

Aholibama was the Daughter of *Ana*, and Wife to *Eſau*, who brought him forth Children, which became great Men in the World. *Gen.* 36.

Aioth, the Son of *Gera*, was the ſecond Judge of the *Hebrews*, a Man of great ſtrength, and valiant of courage, and had equal ſtrength and aptneſs in both his hands. He ſlew *Eglon* King of the *Moabites* on this wiſe: When *Eglon* had long warred on the *Jews*, and taken from them divers Cities, and kept them in much miſery, this *Aioth* came to him to *Jericho*, bringing unto him certain Preſents, which liked him well, and deſired to ſpeak with him privily, which was granted, and all others being commanded to withdraw, *Aioth* ſtroke *Eglon* to the heart twice. The laſt time with ſuch puiſſance, that the Knife with the hilt remained in the wound, and ſo leaving him dead, departed without ſuſpicion, and came unto his People, declaring what he had done, who being glad, armed them and fell upon the *Moabites*, and ſlew of them ten thouſand, and drave all the reſidue out of their Country. And ſo the *Jews* being delivered by the wiſdome and vertue of *Aioth*, *Judg.* 3.

Aioth, after made him their Judge and Prince. Who governed them lxxx. years in peace, and died a very old man in much honour. Aioth, *Praiſing, or confeſſing.*

1 *Mac.* 1. This King at a Supper in *Babylon* was poyſoned by drinking out of a cup made of an horſes hoof, ſuppoſed to be the device of *Ariſtotle* ſometime his Maſter, and *Antipater* Lieutenant of *Macedonia.*

Alexander, the Son of *Philip*, King of *Macedonia*, ſlew *Darius* King of the *Perſians* and *Medes*, and conquered the moſt part of all the World, in leſs than twelve years ſpace, whereof he became ſo proud that God was diſpleaſed with him. And being viſited with ſickneſs ſo ſore, that he muſt needs die, he called all his Lords and Princes before him, and divided his kingdom among them: So that they (after his death) were crowned, and reigned as Kings, every one ſeverally in his own Dominion, as was to them appointed. He reigned xii. years. Alexander, *An aider, or a helper, manly, or very valiant.*

1 Mac. 10.

Alexander, the Son of Noble *Antiochus*, took the City of *Ptolemais*, and after that, moved War againſt *Demetrius*, who (to prevent *Alexander*) ſent Ambaſſadours to *Jonathas* (Governour of the *Jewes*) to have his friendſhip, promiſing him as many fair and large offers, as he could deviſe. But foraſmuch as *Jonathas* had experience of his deceitful dealings, and how cruel an Enemy he had always been unto the *Jews* Nation, he refuſed the offer of *Demetrius*, and joyned in League with *Alexander*, knowing him to be a faithful Prince, and ever his friend. And ſo *Alexander* having the *Jews* aid, joyned Battail with *Demetrius*, in the which conflict, *Alexander* ſlew *Demetrius*, and overcame all his Hoſt. Now when *Alexander* had conquered the Land, and was ſet in the Throne of his Progenitors, a marriage was concluded between Him and *Cleopatra*, the Daughter of *Ptolemy* King of *Egypt*, which was finiſhed at the City of *Ptolemais*, at the which triumph, *Alexander* made *Jonathas* a Duke, and part-

Partner of his Dominion, and after that (for his worthineſs) gave him the City of *Accaron*. *Alexander* now lying at *Antioch*, and hearing how the *Cilicians* had rebelled againſt him, marched toward them with a great power, to ſuppreſs the Rebellion. And being there buſied with his enemies, *Ptolomy* in the mean ſeaſon, defeated him of his kingdom, and took his Daughter *Cleopatra*, and gave her to *Demetrius*, the Son of *Demetrius*, in marriage. *Alexander* hearing of this, returned home with all his Hoſt, but *Ptolomy* being too ſtrong for him, chaſed *Alexander* out of his Realm, who for ſuccour, fled into *Arabia*, where the King of that Land (againſt all Law of Arms) ſmote off his head, and ſent it to *Ptolomy* for a preſent. 11 cap.

Alexander, a *Jew* born, and a Ruler at *Epheſus*, what time as *Demetrius* the Silverſmith, moved Sedition in the City againſt *Paul* for the Goddeſs *Diana*, was (in the rage) drawn out of the Common Hall, and going forward, beckoned with his hand to have ſpoken, but till the Town-Clark had ceaſed the noiſe (which laſted two hours) he could not be heard. And then, to pacifie the People, more by worldly wiſdom, than for any reſpect he had to Religion, he ſaid: Ye Men of *Epheſus*, what Man is he, that knoweth not how that the City of the *Epheſians* is a worſhipper of the great Goddeſs *Diana*, and of the Image which came from *Jupiter*? Seeing then that no Man gain-ſayeth it, ye ought to be content, and to do nothing raſhly. For, ye have brought hither theſe Men, which are neither robbers of Churches, neither yet deſpiſers of your Goddeſs: Wherefore if *Demetrius* and the Crafts-men, which are with him, have any matter againſt any Man, the Law is open, and there are Rulers, let them accuſe one another. But if ye go about any other thing, it may be determined in a lawful Aſſembly. For we are in jeopardy to be accuſed of this days uproar, foraſmuch *Act.* 19.

as there is no cauſe whereby we may give an account of this concourſe of People. And when he had thus ſpoken, each Man departed.

1 *Tim.* 1. 2 *Tim.* 4. **Alexander** the Copperſmith, forſook the faith, and became ſuch an Enemy unto the Goſpel, that he withſtood *Paul*'s preaching, and did him much diſpleaſure, for the which, *Paul* delivered him unto *Satan*, that is, excommunicated him out of the Church, deſiring the Lord to reward him, as he had deſerved.

1 *Mac.* 7. **Alcimus** was a *Jew* born, and come of the Seed of *Aaron*, who notwithſtanding, became ſo wicked a Man, that he forſook the Laws of his own Nation, to maintain the abominations of the Heathen. And for the hatred he bare to *Machabeus* and the *Jews*, he took unto him a ſort of looſe and ungodly Perſons, and went to *Demetrius*, unto whom he made a grievous complaint upon *Judas Machabeus*, feigning that he had ſlain all the King's friends, and driven him and his company out of their own Land, wherefore he willed *Demetrius* to chooſe out ſome Noble Captain, to go and avenge the King's quarrel on *Judas*. Upon the which complaint of *Alcimus*, the King ſent *Bachides* againſt *Judas*, and made *Alcimus* the High-Prieſt, who was ſuch an enemy unto the *Jews*, as the like was not among the Heathen, for all his ſtudy was, how he might (either by word or deed) work their utter confuſion. And finally, to manifeſt his great malice towards his own Country-men, and the Laws of God, he commanded the Walls of the inmoſt Sanctuary (with the Monuments of the Prophets) to be caſt down and deſtroyed. But as this wicked Apoſtate went about his deviliſh purpoſe, the hand of God fell upon him, and ſmote him with ſuch an incurable Palſie, that his mouth was ſhut up, and ſo like a miſerable wretch he dyed. Alcimus, *strong*.

Amalek,

Amalek was the Son of *Eliphaz*, the Son of *Eſau*, born unto him of *Thymna* his Concubine, of whom came the Kinred of the *Amalekites*. This King when *Moſes* had brought the Children of *Iſrael* out of *Egypt*, and were come into the Wilderneſs of *Raphidim*, where they both lacked water, and were wearied with their long journey, would not ſuffer them to paſs quietly thorow his Land, but came forth with weapon, and waged Battel againſt them. In the which Battel, *Joſhua* guided the Hoſt of *Iſrael*, while *Moſes* went to pray. And ſo long as *Moſes* held up his hands and prayed, ſo long had *Iſrael* the better, but when he let them fall, *Amalek* had the better. Then *Aaron* and *Hur* perceiving *Moſes* hands to be weary, gat them up to *Moſes*, and ſtaid his hands, the one on the one ſide, and the other on the other ſide, ſo long till *Joſhua* had diſcomfited *Amalek* with all his Hoſt. And for this cruelty of *Amalek*, God ſware unto *Moſes*, that he would utterly put out the remembrance of *Amalek*, from under Heaven. Which promiſe he performed in the days of King *Saul*. Amalek, *a licking people.*

Gen. 36.

Exod. 17.

1 Sam. 15.

Aman, look *Haman*.

Amaſa, was the Son of *Jether*, and *Abigail*, *David*'s ſiſter, was his Mother. This *Amaſa* what time as *Abſalom* roſe againſt his Father *David*, was made Captain over *Abſalom*'s Hoſt, and after the death of *Abſalom*, *David* received him to favour, ſwearing he ſhould be Captain over his Hoſt, in the room of *Joab*, which office he did not long enjoy: for when *Sheba* the Son of *Bichri* had begun a new commotion, and that *David* had ſent *Amaſa* to gather the Men of *Juda* together, and to bring them to him by the third day, it chanced *Joab* to meet *Amaſa* by the way (which was ſomewhat after the

2 Sam. 17.

19. c.

20. c.

as there is no cauſe whereby we may give an account of this concourſe of People. And when he had thus ſpoken, each Man departed.

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Amalek,

Amalek was the Son of *Eliphaz*, the Son of *Esau*, born unto him of *Thymna* his Concubine, of whom came the Kinred of the *Amalekites*. This King when *Moses* had brought the Children of *Israel* out of *Egypt*, and were come into the Wilderness of *Raphidim*, where they both lacked water, and were wearied with their long journey, would not suffer them to pass quietly thorow his Land, but came forth with weapon, and waged Battel against them. In the which Battel, *Joshua* guided the Host of *Israel*, while *Moses* went to pray. And so long as *Moses* held up his hands and prayed, so long had *Israel* the better, but when he let them fall, *Amalek* had the better. Then *Aaron* and *Hur* perceiving *Moses* hands to be weary, gat them up to *Moses*, and staid his hands, the one on the one side, and the other on the other side, so long till *Joshua* had discomfited *Amalek* with all his Host. And for this cruelty of *Amalek*, God sware unto *Moses*, that he would utterly put out the remembrance of *Amalek*, from under Heaven. Which promise he performed in the days of King *Saul*. Amalek, *a licking people.*

Gen. 36. Exod. 17. 1 Sam. 15.

Aman, look *Haman*.

Amasa, was the Son of *Jether*, and *Abigail*, *David*'s sister, was his Mother. This *Amasa* what time as *Absalom* rose against his Father *David*, was made Captain over *Absalom*'s Host, and after the death of *Absalom*, *David* received him to favour, swearing he should be Captain over his Host, in the room of *Joab*, which office he did not long enjoy: for when *Sheba* the Son of *Bichri* had begun a new commotion, and that *David* had sent *Amasa* to gather the Men of *Juda* together, and to bring them to him by the third day, it chanced *Joab* to meet *Amasa* by the way (which was somewhat after the

2 Sam. 17. 19. c. 20. c.

time the King had appointed) and saluting him with all gentleneſs, he took him by the Chin with one hand to kiſs him, and with the other hand he ſmote him under the ſhort Ribs with his Dagger, and killed him. Amaſa, *Sparing the people.*

2 *King* 14. 2 *Chron.* 25.

Amaſiah, the Son of *Joaſh* King of *Juda*, began his Reign at the Age of xxv. Years, in the beginning whereof he did indifferently well obſerve the Laws of God, but in the end he became an Idolater. He prepared an Hoſt of thirty thouſand Men to go againſt the *Edomites*, and yet to make himſelf the ſtronger, he hired an hundred thouſand more, out of the ten Tribes of *Iſrael*, for an Hundred Talents of Silver. But as he was going with both the Hoſts of *Juda* and *Iſrael*, he was commanded by the Lord's Prophet, to ſend the Hoſt of *Iſrael* home again, (foraſmuch as the Lord was not with them) or elſe he ſhould not ſtand before his enemies. How then (ſaid the King) ſhall I do for the hundred Talents, which I have given for them? Take no thought for that (quoth the Prophet) for the Lord is able to give thee as much more. And ſo he ſent the Hoſt of *Iſrael* home again, who for anger they were diſmiſſed, fell upon the Cities of *Juda* as they went, and did much harm. Then *Amaſias* with his own Men ſet upon his Enemies, and ſlew ten thouſand, and diſcomfited the reſt. After which Victory, whereas he ought to have given all praiſe unto God for the ſame, he fell from God, and moſt vilely diſhonoured him in worſhipping the Idols of the *Edomites*, deſpiſing the *Prophet's admonition ſent unto him from the Lord. And ſo perſiſting in his obſtinate mind and proud heart, he wrote to *Joaſh* King of *Iſrael*, commanding Him and his People (by a Parable of the Cedar-tree and Thiſtle) to be under his ſubjection. But *Joaſh* after defiance gathered an Army, and went againſt *Amaſiah*, whoſe Hoſt being diſcomfited, *Amaſiah* was taken and brought

*This was *Amos* the Prophet, whom *Amaſiah* cauſed many times to be beat. His Son cauſed a Nail to be thruſt into his temples, and being half dead, he was carried into his own country, where he ſoon after dyed. *Cooper.*

brought to *Joaſh*, who carried him to *Jeruſalem*, where (notwithſtanding the Gates being opened to him) he cauſed four hundred Cubits of the Wall to be beaten down, and entred into the City that way, leading *Amaſiah* with him as a Priſoner, and took all the treaſure of the Temple, and of the Kings houſe, & cauſed it to be brought into *Samaria*. Afterward being delivered, his own People ſlew him. He reigned xxix. years, and *Azariah* his Son ſucceeded. Amaſiah, *the Strength of the Lord.*

Amnon, the Eldeſt Son of *David*, had a fair Siſter called *Thamar*, with whom he was ſo far in love, that he could eat no meat that did him good, but pined himſelf away marvellouſly for her ſake. Then *Jonadab* (his Fathers Brothers Son) a friend and familiar of his, and a worldly wiſe man, perceiving *Amnon* to be ſore changed, and every day more and more, went to him and ſaid: How happeneth this (*Amnon*) that thou being the King's Son, conſumeſt thy ſelf ſo away, and doſt not tell me? Oh ſaid *Amnon*, I am in love with *Thamar*, my Brother * *Abſalom*'s ſiſter, and except I may have her company, I ſhall ſurely die. Now to further this wicked purpoſe of *Amnon*, here was a counſeller ready at hand: I will tell thee (ſaid *Jonadab*) what thou ſhalt do, lay thee down upon thy Bed, and feign thy ſelf ſick, and when *David* thy Father cometh to viſit thee, deſire him to let *Thamar* thy Siſter come and dreſs thee ſuch meat as thou haſt a luſt unto. *Amnon* did ſo, and when *Thamar* was come, and had dreſſed him meat and brought it into his Chamber, he commanded all to avoid, and never reſted until he had (by force) gotten his pleaſure: which done, he fell into ſuch an exceeding hatred of *Thamar*, that he could not ſuffer her to be in his ſight, but cauſed his ſervant to thruſt her out of his houſe, and to bolt the doors after her. For this ſhameful inceſt of *Amnon*, *Abſalom* two years,

2 *Sam.* 3. 14 *cap.*

* *Thamar* was *Abſalom*'s Siſter, both by Father and Mother, and *Amnons* by the Fathers ſide only.

years after at a Banquet, ſlew Him. Amnon, *A People.*

Gen. 19. *Lot* had a Son called *Ammon*, which was born him of his youngeſt daughter, and of him came the *Ammonites.*

2 *King.* 21. 2 *Chron.* 33. **Amon**, the Son of *Manaſſes*, was xxii. years old when he began his reign over *Juda*, and walked not in the ways of the Lord, but gave himſelf more to wicked Idolatry, and worſhipping of ſtinking Idols, than ever his Father did, and would never turn unto God. Wherefore (at laſt) certain of his own Men conſpired againſt him and ſlew him, which Conſpirators the People of the Land (notwithſtanding) put to death, and made *Joſiah* his Son King in his ſtead. Amon, *Faithful.*

Amos 1. 2, 3, *&c.* **Amos**, was an Herdman or Shepherd, of a poor Town called *Tekoa*, and one of the Twelve Prophets, which God raiſed up to admoniſh the *Iſraelites* of their wickedneſs and Idolatry, and to threaten them with his Plagues and Puniſhments, if they did not repent. Read of his death in the ſtory of *Amaſiah.*

Amos, *a Burden.*

Eſay 1. The Father of *Jeſſe*, *David*'s Father, was called *Amos*, and there the word ſignifieth, *Strong.*

Exod. 6. *Numb.* 26. **Amram**, the Son of *Caath*, the Son of *Levy*, took *Jochebed* his Fathers * Siſter to Wife, who bare unto him two Sons, *Aaron* and *Moſes*, and alſo a Daughter called *Miriam.* He lived an hundred and thirty eight years. Amram, *a mighty, or an high people, or a band of them.*

* This kind of marriage was after in the Law forbidden. *Levit.* 18.

Gen. 14. **Amraphel**, was King of *Shinar*, and one of the four Kings, which fought againſt five other Kings in the Valley of *Siddim*, where he and his party had the Victory. Amraphel, *Speaking deſtruction: or ſpeaking ſecrets.*

Amri,

Amri, was the Chief Captain and Governour of the whole Army of *Elah* the Son of *Baasha* King of *Israel*. And lying at the siege of *Gibbethon* (a City of the *Philistines*) the whole Host there (hearing of the death of *Elah*) constituted *Amri* King in his stead: But the residue of the *Israelites*, which abode at home and were not with *Amri* at the siege, made *Tibni* the Son of *Ginath* King. So that the People were divided and in great contention for their King, which continued for the space of three years, till *Tibni* chanced to dye, and then the whole multitude received *Amri* for their King, who began his reign in the xxxi. year of the reign of *Asa* King of *Juda*, and reigned most wickedly of all others before him xii. years, and dyed, leaving his Son *Achab* to succeed him. Amri, *a Band, or handful, a power, or a bitter and rebellious people.* 1 *King.* 16.

Anah, the Son of *Zibeon*, as he fed and kept his Fathers Asses in the Wilderness, was the first that found out the monstrous generation of Mules, between the Asse and the Mare. He had a Sister also, called *Anah*, whose daughter *Aholibamah* was Wife to *Esau* the Son of *Isaac*. Anah, *Afflicting, answering, or singing.* *Gen.* 36.

Ananias, was a certain Man, who to be counted one of the Christian Religion, sold his possession (with his Wives consent) and (notwithstanding) kept away part of the price thereof, and brought the rest and laid it down at the Apostles feet, whose dissembling hypocrisie being revealed unto *Peter*, he said unto him: *Ananias*, how is it that Satan hath filled thine heart that thou shouldest lye unto the Holy Ghost, and keep away part of the price of the possession? Pertained it not unto thee only, and after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart? *Act.* 5.

heart? Thou haſt not lyed unto Men, but unto God. And when *Ananias* heard theſe words, he fell down and dyed. Ananias, *the Cloud of the Lord.*

Act. 9.

Ananias, the Diſciple of Chriſt, dwelling at *Damaſcus*, had a Viſion appeared unto him, ſaying: *Ananias*, ariſe and go into the ſtreet which is called *Streight*, and ſeek in the houſe of *Judas* for one *Saul* of *Tarſus*: for behold he prayeth, and hath ſeen a Viſion, a Man named *Ananias* coming unto him, and putting his hands on him, that he might receive his ſight. Then ſaid *Ananias*, Lord, I have heard by many of this Man, how much evil he hath done to thy Saints at *Jeruſalem*, and that he hath authority from the High-Prieſts, to bind all that call upon thy name. Well (ſaid he) go thy ways, for he is a choſen Veſſel unto me, to bear my name before the Gentiles and Kings and the Children of *Iſrael*. For I will ſhew him how great things he muſt ſuffer for my names ſake. Then *Ananias* went to *Saul*, and laid his hands on him, and ſaid: Brother *Saul*, the Lord that appeared unto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And ſo by the hands of *Ananias*, *Saul* received his ſight again.

Act. 23.

There was another *Ananias*, who being High-Prieſt, commanded *Paul* to be ſmitten on the mouth, as he was anſwering for himſelf before the Council.

Matth. 4. John 6.

Andrew, a poor Fiſherman, was called (with his Brother *Peter*) to be an Apoſtle. When Chriſt demanded of his Diſciples, where they might buy Bread to ſatisfie the People that followed him; *Andrew* made anſwer and ſaid: There is a little Boy here, which hath five Barly Loaves and two Fiſhes, but what is that among ſo many? Andrew, *Manly.*

Andrew ſuffered Martyrdom in the City of *Achaia.*

Androni-

Andronicus, being a Man of authority and in great favour with *Antiochus* King of *Syria*, was left in *Jewry*, and made Lieutenant over the *Jews* until the return of the King, who was gone to pacifie a certain commotion made by the *Tharsians* and *Mallacians*. And in the mean time, being corrupted with bribes & rewards of that ungracious man *Menelaus*, to dispatch the good and godly man *Onias*, (whom he so hated) out of the way, he went to *Onias*, who for his safeguard had taken the benefit of Sanctuary, and with fair words perswaded him to come forth, binding himself with an oath, he should have no harm: And when he saw that *Onias* suspected him, he fell upon him incontinently, & without any regard of righteousness slew him. Whose innocent death so offended the People, that they made a grievous complaint of *Andronicus* to the King at his coming home, who caused that wicked murderer to be stripped out of his purple cloaths, and led most villanously thorow the City to the place where he had committed his ungracious act, and to suffer a most shameful death. Andronicus, *a Conquerer, or Victorer.* 2 *Mac.* 4.

Andronicus, the faithful Disciple of Christ, to whom *Paul* sendeth commendations on this wise: Salute *Andronicus* and *Junia* my Kinsmen, and Fellow-prisoners with me, which are of note among the Apostles, and were in Christ before me. *Rom.* 16. 7.

Aner, *Mamre* and *Eschol* were three Brethren, which (when *Lot* was taken Prisoner among the *Sodomites*, and carried away by *Kedorlaomer*, and other Kings that took his part) joyned themselves with *Abraham*, in the rescuing of *Lot* his Brothers Son; for the which their faithful assistance at that present, *Abraham* dealt liberally with them, in the parting of the spoil won at that Expedition. Aner, *an Answer, or a song of the Candle, or light, or that which troubleth, or hurteth the Candle.* *Gen.* 14. 13, &c.

1. Sam. 1 cap.

Anna, the Wife of *Elkanah* was long barren and without Child, which barrenneſs, her Companion and Mate *Peninnah* did daily caſt in her teeth to her great reproach. Wherefore *Anna* was ſo full of heavineſs (that God had made her ſuch a railing ſtock) that ſhe could eat no meat. And being thus tormented and troubled in her mind, ſhe gat her into the Temple, making there her hearty prayers to God, to give her a Man child. And as ſhe prayed, it fortuned *Eli* the Prieſt as he ſat in the Temple, to mark her mouth, and perceiving her lips to move and no voice heard, thought ſhe had been drunken, ſaying: Thou Woman, how long wilt thou be drunken? put away thy drunkenneſs from thee: Nay my Lord (quoth ſhe) I am a Woman troubled in ſpirit, and have drunken neither Wine nor ſtrong Drink, but pour out my Soul before the Lord; count not thine Handmaid to be a Daughter of *Belial*, for out of the abundance of my heavineſs and grief have I ſpoken hitherto; and ſo deſiring *Eli* to pray for her, ſhe departed chearfully home to her Houſe, and ſhortly after conceived by *Elkanah* her Husband, and bare him a Son whoſe Name ſhe called *Samuel*. And when ſhe had brought up the Child, and weaned it, ſhe prepared a ſacrifice, and went to the Temple, preſenting both it and her Child to *Eli* the Prieſt, putting him alſo in remembrance that ſhe was the ſame Woman which ſtood before him (of late) and prayed unto God for that Child, and that now (according to her promiſe) ſhe was come to dedicate him unto the Lord. And ſo (after praiſe and thankſgiving) ſhe departed, leaving the Child with *Eli* to miniſter in the Temple of God. And every year after would *Anna* make a little Coat for *Samuel* her Son, and bring it up, when ſhe * came with her Husband to offer the Yearly Sacrifice. And thus God took away her rebuke of barrenneſs, and bleſſed her with children, ſo that after *Samuel*, ſhe had

* Once a year they accuſtomed to appear before the Lord with their Family.

had three Sons more, and two Daughters. Anna, *Gracious, or Mercyful.*

Anna, the Wife of old *Toby* (her Husband being blind and in poverty) took weaving work of Women, and laboured sore for her living. And when (on a time) she sent home the work to the owners, one sent her a Kid, more than her wages which she had earned. And when *Toby* heard the Kid bleat, he said to *Anna*: From whence came that Kid? Is it not stollen? restore it to the owners again, for it is not lawful to eat any thing of theft. Then was *Anna* angry with *Toby*, and rebuked him, as one whose trust in God was all in vain. After this, it fortuned old *Toby* to send young *Toby* his Son, to the City of *Rages* to receive certain money, which (in his prosperity) he had lent to one *Gabelus*. Then *Anna* being full of heavines for the departure of her Son, burst out and said to *Toby*: Oh what hast thou done? why hast thou sent our Son away? I would to God that money had never been required of us, but that we had been content with our poverty, and kept our Son at home: What ailed us to send him into a strange Country, which was the only staff of our age, and comfort of our life, and the hope of our generation? Then said *Toby*, leave thy weeping, and be not discomforted, for the Man that went with our Son is so faithful, that he will bring him to us again safe and sound. Yet could not *Anna* with this be perswaded, but would daily go out to the top of an Hill, and sit there to spie his coming. And when (at the last) she saw where he came a far of, she ran home with great rejoycing and told her Husband. And so waiting to receive her Son, she wept for joy when she saw him. *Tobit* 2. 5. 10.

Anna, the Daughter of *Phanuel* (of the Tribe of *Asser*) was a Propheteſs, and had been married to an Hus- *Luke* 2. 36.

band seven years, and after continued a Widow four-score and four years, serving God in the Temple with fasting and praying day and night. And when Christ was brought into the Temple, she came forth at that present, praising the Lord, and propheſied of that Child, to all them that looked for the redemption of *Iſrael*.

Tob. 7. *Anna* the Wife of *Raguel*, was Mother to *Sara* the Wife of young *Toby*.

John 18. 13. **Annas**, had the firſt examination of Chriſt, and ſent him from him to *Caiaphas* his Son-in-law, who was High-Prieſt for that Year. Annas, *Afflicting, or bringing low.*

1. *Mac.* 1. c. 6. c. 8. **Antiochus**, the great, being King of *Syria*, and of ſuch puiſſance and ſtrength, that he thought himſelf invincible, was at laſt overcome of the *Romans*, and fain to relinquiſh to them all his intereſt in *Europe* and *Aſia*, and to leave his Son *Antiochus* in Hoſtage, and ſo departed, being contented with thoſe Countries that were left him, till at laſt of a covetous mind, he went to *Perſide* the chief City of *Perſia*, thinking there to have robbed the Temple, and to have had great treaſure therein. And as he himſelf (with a few more) was in the Temple about his buſineſs, the Prieſts at a privy door came in upon him, and cut him all to pieces, and caſt him out to be devoured of the Birds and Fowls of the Ayr.

2. *Mac.* 1.

Antiochus, *For a Wagon, or Chariot.*

3. *Mac.* 1. **Antiochus Epiphanes**, the Son of *Antiochus* the great, being ſtabliſhed in his Kingdom, warred againſt *Ptolomy* King of *Egypt*, until he had brought his Land in ſubjection. And having ſo good ſucceſs there, he went againſt *Iſrael*, and at laſt took and ſpoiled the City of *Jeruſalem*, and robbed the Sanctuary of all the precious Jewels and treaſure therein: ſubverted all the holy Laws

of

of God, compelling the *Jews* to worship Idols, and to do as the Heathen did in all things: he burned the Books of the Law, and whosoever had a Book of the Testament, or were found to be a favourer thereof, did suffer death. Thus this ungracious and wicked subverter of all true religion and godliness, persecuted the true People of God, and so long persisted in his great tyranny, that God at last smote him with an incurable Disease in his Body, which was so eaten with Worms and Vermine, that they fell quick out of his flesh, whereof ensued so great a stink, that neither he himself, nor none that were about him, might abide the smell. And so this wicked Tormentor of others was justly recompenced with a miserable end. 2 *Mac.* 9.

Antiochus Eupator, the Son of *Antiochus Epiphanes*, being but young, and under the governance of *Lysias*, went into *Jewry* with a great Army to subdue the *Jews*, who so manfully resisted *Antiochus*, that he was fain (considering the decrease of his People, and the strength of the place besieged) to offer them peace, and to grant them liberty to live according to their own Laws, whose Covenants being received, the *Jews* came out of the Castle of *Sion*, to give place to *Antiochus*, who (notwithstanding his oath) when he saw the defence thereof, commanded the Walls round about, to be cast down and destroyed, and from thence departed to *Antioch*, where he fought with *Philip*, which was come out of *Persia*, and wan the City out of his hands. And lying there, *Demetrius* the Son of *Seleuchus* came to *Antioch*, and took *Antiochus* and *Lysias*, and put them both to death. 1 *Mac.* 6. 1 *Mac.* 7.

Antiochus, the Son of *Alexander*, being but a child, was first under the governance of *Emascuel* the *Arabian*, and removed from him, to the tuition of one *Triphon*, of whom he was most traiterously murthered. 1 *Mac.* 11. 1 *Mac.* 13.

Antiochus,

1 *Mac.* 15. **Antiochus,** the Son of *Demetrius*, for as much as *Triphon* had been his Fathers utter enemy, made a covenant of friendſhip with *Simon* the High-prieſt, and Prince of the *Jews*, that he might the better overcome *Triphon*, whom he perſecuted and drove to the City of *Dora*, lying by the Sea ſide, which City he beſieged with an hundred & twenty thouſand Foot-men, and viii. thouſand Horſemen. And lying there, *Simon* ſent him two thouſand choſen Men, with Silver and Gold, and much furniture to help him. Who (notwithſtanding his bond of love he had made with *Simon* before) refuſed now his friendſhip, and fell at defiance with him and all the *Jews*, and was ever after that their continual enemy.

Apoc. 2. 13. **Antipas,** was a faithful Martyr of Chriſt. Antipas, *For all, or againſt all.*

1 *Mac.* 12. *c.* 14. **Antipater,** the Son of *Jaſon*, firſt by *Jonathas*, and after by *Simon*, was ſent Ambaſſador to *Rome*, to renew the old friendſhip between the *Jews* and *Romans*. Antipater, *For the Father, or againſt the Father.*

3 *Eſd.* 4. **Apame,** was Daughter to that famous King *Bartacus*, and Concubine to a certain great King, who was of ſuch power and might, that all Lands ſtood in awe of him. And whereas no man durſt preſume to lay hands upon this King, yet *Apame* ſitting by his ſide upon the right hand, took off his Crown from his Head, and ſet it upon her own head, and ſmote the King with her left hand, who in the mean time did nothing but gape and look upon her: if ſhe laughed upon him, he laughed, if ſhe were angry, then he flattered, to win her favour again. Apame, *Expelling, or driving forth.*

Rom. 16. 10. **Apelles,** was a faithful Chriſtian Brother, and one (as

(as it seemeth) that had sustained trouble for the Gospel sake. For Saint *Paul* sending salutations to the Christians at *Rome*, saith thus: Salute *Apelles* approved in Christ. Apelles, *Expelling, or driving away.*

Apollonius, the Governour of *Syria*, came against *Judas Machabeus*, with a great Host of the Heathen, and in the end was slain. Whose Sword pleased *Judas* so well, that he kept it for a memory, and used it for his Weapon all the days of his life, in time of War. Apollonius, *Undoing, or destroying.* 1 *Mac.* 3.

Apollonius, the Son of *Therſa*, Governour of *Celoſyria* and *Phinehas*, (a Man set all upon Tyranny) was sent to *Jeruſalem* against the *Jews* (whom he hated) with an Army of twenty thousand Men, and commanded by the King *Antiochus*, to kill all that were of perfect age, and to sell the Women, Maidens, and Children; who at his first coming to the City, made a shew of peace, and lay still till the Sabbath-day. And then (knowing the *Jews* would not break their Law to make resistance) he fell upon them, and did his commission with all extremity. 2 *Mac.* 4. *c.* 5.

Apollos, was an eloquent man, a *Jew* born at *Alexandria*, and well instructed, and had but as yet the first principles of Christian religion, which was the Baptism or doctrine of *John* only. The same being somewhat entred in the way of the Lord, began to be fervent in the spirit, and to speak boldly at *Epheſus*, where *Aquila* and *Priſcilla* chanced to hear Him; and perceiving he was not fully instructed in the precepts of the Gospel, they* took him home with them, and expounded unto him the way of the Lord more perfectly, which was the way to salvation. And when he was christened in the Name of *Jeſus*, and had received the Holy-Ghost, he was desirous *Act.* 18. 24.

* This great learned and eloquent man disdained not to be taught of a poor Craftsman.

to

to go into *Achaia*, where (at *Corinth*) he did valiantly set forth the Gospel, confounding the *Jews* with plain evident Testimonies of Scriptures, that *Jesus* was the same *Messias* whom the *Jews* had so many hundred years looked for.

Act. 18. *cap.*

Aquila was a certain *Jew* born in *Pontus*, lately come out of *Italy* with his Wife *Priscilla* to *Corinth*, because the Emperour *Claudius* had commanded all *Jews* to depart from *Rome*. His Craft was to sow together Skins to make Tents and Pavillions withal. *Paul* (who was of the same occupation) when he came to *Corinth*, lodged in this Man's house, and wrought with him. And after a year and a half, they departed from *Corinth*, and went together to *Ephesus*, where *Aquila* and *Priscilla* made their aboad. And remaining there behind *Paul* (who had taken his Journey towards *Jerusalem*) it fortuned *Apollos* (an *Alexandrian* born) an eloquent Man and well learned, to come to *Ephesus*, and preached Christ, so much as he had learned of him by *John*'s Baptism, for more he knew not. And when *Aquila* and *Priscilla* had heard his preaching, and perceiving him not to be (as yet) fully instructed in the knowledge of Christ, they took him home with them and severally taught him more perfectly the mysteries of the Gospel. Aquila, *an Eagle.*

Gen. 11. 28.

Aran, was the Son of *Terah*, Brother to *Nahor* and *Abraham*, and Father to *Lot*, and the first Man that Scripture maketh mention of that (by the course of nature) died before his Father. Aran, *an Hill, or hilly.*

Matth. 2. 22. * This King reigned ix. years over the *Jews*,

Archelaus, was the Son of *Herod*, King of the *Jews*. In whose time *Joseph* * returned out of *Egypt* with the Child *Jesus*, to go into the Land of *Israel*. But when he heard that *Archelaus* did reign in *Jewry*

ry in his Fathers ſtead, fearing leſt he had ſucceeded in his Fathers cruelneſs, like as in his Kingdom, durſt not go thither, but turned aſide into the parties of *Galilee*, and dwelt there in a City called *Nazareth*. Archelaus, *a Prince of the People.* and finally was baniſhed into *France*, through his inſolency with *Glaſira* his Brother *Alexanders* widow, whom he had married. *Lanquet.*

Archippus, was the * Inſtructor of the *Coloſſians*, and admoniſhed by *Paul*, to take diligent heed to the office which was committed unto him, to perform it, whereof he ſhould yield an account to the Lord at the laſt day. Archippus, *the Chief, or Maſter of Horſes.* * *Col.* 4. 17.

Arefna, look *Ornan.*

Arioch, was King of *Ellaſar*, and one of the four Kings that fought againſt *Bera* King of *Sodom*, and other four more in the Vale of *Siddim*, and the leſſer number overcame the greater. and ſo took all the ſpoil of *Sodom* and *Gomorrha*, and went their ways. But being purſued by *Abraham* and his Confederates, they were all taken and ſlain. Arioch, *Long, or tall, or fulneſs, or the drunkenneſs, or the lyar.* *Gen.* 14. 1, 9.

Arioch, was Captain of *Nabuchodonoſor*'s Guard, and being ſent by the King, to deſtroy all the Wiſe men and Soothſayers in *Babylon*, becauſe they could not interpret his Dream, *Daniel* went to *Arioch*, and deſired him a little to ſtay, until he had obtained of the King ſome leiſure to ſhew unto Him the Interpretation of his Dream. *Daniel*'s requeſt being granted, and the thing revealed unto him by God; he (after thanks given unto God for the ſame) went to *Arioch*, and ſaid: Deſtroy not the wiſe men of *Babylon*, but bring me before the King, and I ſhall ſhew him the Interpretation of his Viſion. Then *Arioch* brought *Daniel* before the King in all haſt, and ſaid thus unto him: I have found a Man among *Daniel* 2.

the children of *Juda* that were brought captives, that will declare unto the King, the Interpretation of his Dream. And ſo the wiſe men of *Babylon* were ſaved.

Act. 19. 29. 20. 4. 27. 2. *Col.* 4. 10.

Ariſtarchus, was a *Theſſalonian* born, and one of *Paul*'s companions, and in great hazard of his Life with him at *Epheſus*, through the ſedition of *Demetrius*. But that overcome, he accompanied *Paul* into *Aſia*, and ſo forth to *Rome*, where he was his Fellow-priſoner, and never ſhrunk from him. Ariſtarchus, *The beſt Prince.*

2. *Mac.* 1.

Ariſtobulus, King *Ptolomies* Schoolmaſter, came of the Generation of the anointed Prieſts, unto whom the *Jews* which dwelt at *Jeruſalem*, ſent an Epiſtle, exhorting all the *Jews* which dwelt in *Egypt*, to give thanks and praiſes unto God, for the death of *Antiochus*, which had been ſo cruel unto them.

Rom. 16. 10.

Ariſtobulus, of whom *Paul* maketh mention in his Epiſtle. Ariſtobulus, *The beſt Counſeller, or the beſt Counſel.*

1. *Mac.* 12.

Arius, was King of *Sparta*, which People were come of the Generation of *Abraham*, as the *Jews* were, wherefore the *Jews* called them Brethren. But in all the Wars the *Jews* had with the Heathen, they never ſought the *Spartians* help, more than with Letters of Recommendation one from another of brotherly love, glad of each others proſperity.

The *Spartians* came of *Abrahams* ſeed.

Judith 1. *cap.*

Arphaxad, King of the *Medes*, was ſo mighty a Prince, that he ſubdued many People unto his Dominion. He built a City called *Ecbatane*, which for ſtrength was thought unpoſſible to be won. But at laſt, he (putting too much confidence in his own power) was ſubdued of *Nabuchodonoſor* King of the *Aſſyrians*, in the X. Year of his

Of *Arphaxad* the Son of *Sem*, came the *Chaldeans*. *Lanquet.*

his reign. Arphaxad, *That which healeth, or ſaveth.*

Arphaxad the Son of *Shem*, lived four hundred thirty eight years. *Gen.* 11. 12, 13.

* **Artaxerxes**, King of *Perſia*, licenſed *Eſdras* to take his Companions the Children of *Iſrael* with him, and to depart from *Babylon* to *Jeruſalem* again, commanding all his Officers in all places, to aid *Eſdras*, not only with the King's Treaſure, but with whatſoever was needful to him, for the re-edifying of the Lord's Temple. Artaxerxes, *The light, or malediction and curſe. He that cauſeth ſilence: Alſo that maketh haſte or ſpeed: alſo the earneſtneſs of rejoycing.* 1 *Eſd.* 7. *cap.* 3 *Eſd.* 8.

* This was a common name to the Kings of *Perſia*, as *Pharaoh* was to the Kings of *Egypt*, or *Ceſar* to the Emperours.

Artaxerxes, King of *Perſia*, having a ſore complaint made unto him by *Belemus*, *Mithridates*, *Tabelius*, *Rathumus*, *Beeltethmus*, and *Semellius* the Secretary, with other more, againſt the *Jews* for building of the Temple, wrote to them again on this wiſe: I have read the Epiſtle which ye ſent unto me: therefore I commanded to make diligent ſearch, and have found that this City hath ever reſiſted Kings: that the ſame People are diſobedient, and have cauſed much War, and that mighty Kings have reigned in *Jeruſalem*, which alſo have raiſed up Taxes of *Celoſyria* and *Phenice*; wherefore I have commanded to forbid thoſe Men, that they ſhall not build up the City, and heed to be taken that there be no more done in it, and that they proceed no further in thoſe wicked works, for ſo much as it might be occaſion of trouble unto Princes. 3 *Eſd.* 2.

Artemas, was one of *Paul*'s Diſciples, and lay with him at the City of *Nicopolis*, what time as *Paul* ſent to *Crete* for *Titus* to come unto him, but not before he did ſend *Artemas* or *Tychicus* unto him to tarry in his ſtead, leſt that *Crete* ſhould be deſtitute of an Overſeer. *Tit.* 3. 12.

1 *King.* 15. 8, 9. 2 *Chron.* 14, 1, &c. & 15 *cap.* His Mother is called *Maacha*, and is taken for his Grandmother.

Asa, was the Son of *Abijah*, and began his reign over *Juda*, in the xx. year of the reign of *Jeroboam*. He honoured God: cleanſed his Land of Whorekeepers, Idols, Images, Groves, and many other Abominations. Yea, he abhorred Idolatry ſo much, that he would not ſuffer it unpuniſhed in his own Mother, but put her from her Eſtate, becauſe ſhe had made an Idol in a Grove, which he burnt, and caſt the Aſhes into the Brook *Cedron*. And for his upright heart, the Lord ſent peace and quietneſs in all his Land, by the ſpace of ten years: In the which time of reſt, he built Cities and Holds, and made his Realm very ſtrong. At laſt, it fortuned the King of *Ethiopia* to come againſt him with an Hoſt of ten hundred thouſand, and three hundred Chariots, whereas the other had but half ſo many. Then *Aſa* putting his hope in God, made firſt his prayers to him on this wiſe: 'O Lord 'it is no hard thing with thee, to help either by many or by 'few, help us therefore, O Lord our God, for we truſt to 'thee, and in thy name we go againſt this multitude, thou 'art the Lord our God, and no man ſhall prevail againſt 'thee. And after he had ended his prayer, he went and joyned battel with his enemies, & the Lord overthrew them, and left not one undeſtroyed. After this, it chanced *Baaſha* King of *Iſrael* to invade him, of whom *Aſa* was ſo afraid, that he fetcht out of the Houſe of the Lord much Treaſure, and ſent it to *Benhadad* King of *Syria*, deſiring him to break his League with *Baaſha*, that he might depart out of his Land. And when *Baaſha* had broke up his Camp, and was gone to reſiſt *Benhadad* (which had got divers of his Cities in *Iſrael*) the Prophet *Hanani* came to *Aſa*, and ſaid: 'Foraſmuch as thou haſt truſted in the 'King of *Syria*, and not in the Lord, therefore is the Hoſt 'of *Syria* eſcaped thee. Had not the *Ethiopians* an ex'ceeding great Hoſt? and yet becauſe thou did'ſt put thy 'truſt in God, they were delivered into thy hand. For the

The Prayer of *Aſa*.

2 *Chron.* 16.

eyes

'eyes of the Lord behold all the Earth, to ſtrengthen 'them that are of perfect heart towards him: And now 'ſeeing thou haſt done ſo fooliſhly, thou ſhalt from hence-'forth have War. The King hearing * this, was ſore diſpleaſed with the Prophet, and (diſdaining his admonition) ſent him to Priſon. Wherefore the Lord, to plague his rebellion, ſmote him with a diſeaſe in his feet (which could not be cured by any Phyſician) whereof he dyed, after he had reigned years forty one. Aſa, *a Phyſician.*

* Here we ſee that it is not enough for a man to begin well, unleſs he continue to the end.

He was before the Incarnation 973 years. *Cooper.*

Aſahel, was the Son of *Zervia, David*'s Siſter. His Brethren were *Joab* and *Abiſhai.* This man *Aſahel* for his lightneſs on foot, is compared to a Roe-buck. Read of his Death in the ſtory of *Abner.* Aſahel, *God hath wrought.* 2 *King.* 2.

Aſaph, the Son of *Barachiah,* was one of the chief Singers among the *Levites,* appointed by *David* in the Houſe of the Lord. Aſaph, *Gathering.* 1 *Chron.* 6. 39. 16. 5.

Aſhur, (the Father of *Tekoah*) was the Son of *Heſron,* the Son of *Phares,* the Son of *Juda.* His Mothers name was *Abia,* he had two Wives, and by them Children. 1 *Chron.* 2. 25. 4. 5.

Aſher, was the Son of *Jacob.* His Mothers name was *Silpah.* His brother of father and mother was *Gad.* He had four Sons, and one Daughter, of whom came many Noble-men and Captains. Aſher, *Bleſſedneſs.* *Gen.* 30. 12, 13. 1 *Chron.* 7. *Num.* 1.

Aſyncritus, was one of the faithful Congregation of Chriſt in *Rome,* unto whom (among other) *Paul* ſendeth ſalutations in his Epiſtle, ſaying thus, ſalute *Aſyncritus.* Aſyncritus, *Peerleſs, or without Compariſon.* *Rom.* 16. 14.

Aſſur, was the Son of *Sem.* *Lyra* writeth upon Gen. x. 1 *Chron.* 1. 17.

Gen. x. That *Aſſur* becauſe he would not rebel againſt God with *Nimrod* in the building of the Tower of *Babel*, fled out of the Land of *Shinar* into a far Country, where he inhabited, which Countrey took its name of him, and was called *Aſſyria*, and there he builded a City, which afterwards was called *Niniveh*. Aſſur, *Bleſſed, or Travelling.*

1 *King.* 22. 42. 2 *Chron.* 20. **Aſubah**, was Mother to *Jehoſaphat* King of *Juda*, and daughter to *Shilhi*. Aſubah, *Forſaken.*

1 *Chron.* 2. 18. **Aſubah**, Wife to *Caleb* the Son of *Heſron*, bare unto him three Sons: *Jeſher*, *Shobab*, and *Ardon.*

2 *King.* 11. 2 *Chron.* 22. *Athalia* in the 2 *King.* ca. 8. is called both the daughter of *Achab*, and the daughter of *Amri*, which (ſaith *Lyra*) is meant thus: After the death of *Amri* her natural Father, ſhe was brought up with *Achab* her Brother, and ſo in proceſs called his daughter, or elſe by immitating his manners in all kind of Idolatry.

Athalia, was the daughter of *Amri*, and wife to *Joram* King of *Juda*. When *Joram* died, her Son *Ahaziah* ſucceeded, whom ſhe enticed to all wickedneſs, and after his death ſhe ruled, and killed all the reſt of the ſeed of *Joram*, only *Joaſh* excepted, which was ſtollen away, and hid from her. And when ſhe had ruled the Land (moſt cruelly) vi. years, In the vii. year, *Joaſh* was brought forth by *Jehojada* the Prieſt, and proclaimed King: She hearing that, ran into the Temple of the Lord with her cloaths rent, crying out treaſon, treaſon. But at the commandment of *Jehojada*, the Captains and Souldiers took her out of the Temple, and ſlew her. Athalia, *Time for the Lord.*

* 2 *King* 15. 1, &c. || *Azariah*, is in the ſame

Azariah, the Son * of *Amaziah* King of *Juda*, began his reign in the xxvii. year of *Jeroboam* King of *Iſrael*, and was 16. years old when he was made King. And ſo long as he gave ear to *Zacharias* the Prophet, and walked uprightly, ſo long did the Lord proſper him with great Victories both of the *Philiſtines* and *Arabians*, and made the *Ammonites* alſo tributaries unto him. He || repaired *Jeruſalem*. He loved husbandry well, and had great plenty

plenty of Cattel. At length he became ſo mighty, that in his ſtrength his heart aroſe to his deſtruction. For in his pride, he went into the Temple of the Lord to burn Incenſe, which although he ſeemed to do of a zeal and good intent, yet foraſmuch as he uſurped the Prieſts Office, he was juſtly reſiſted of *Azariah* the Prieſt, and plagued of God, who ſmote him with ſuch a Leproſie, that he went out of the Temple a Leper, and ſo remained all the days of his life. He raigned LII. years, and was buried in a part of the ſame Field where his Predeceſſors lay, but not in the ſame Sepulchres, becauſe he was a Leper. Azaria, *Help of the Lord.* Chapter called alſo *Uzziah.*

B.

BAAL, the Son of *Reaia,* was a Prince of the *Reubenites,* and * carried away with other his Kinred into the Land of *Aſſyria,* by *Tiglath Pileſer,* King of the *Aſſyrians.* Baal, *an Idol, or a Ruler.* 1 *Chron.* 5. 5. * In the days of *Pekah,* King of *Iſrael.* 2 *Kings* 15.

Baanah, with his Brother *Rechab,* (the Sons of *Rimmon*) were two Captains in the Hoſt of *Iſhboſheth* King of *Iſrael,* who (when *Abner* their chief Captain was dead) went into the Houſe of *Iſhboſheth,* ſeeming (ſaith *Lyra*) they had gone to fetch Wheat, for the King (ſaith he) had great ſtore of Wheat, which he ſold to Merchants a-far off, wherefore theſe two diſguiſed themſelves like Merchants that came to buy, and ſo entring into the Houſe, they found where their Lord and Maſter lay upon his Bed (in the heat of the day) faſt a-ſleep, * and ſlew him, and took his head, and carried it to *David,* thinking for the ſame to have had a great reward: But for their moſt ſhameful and trayterous act, they were both put to death, and their Quarters hanged over the Pool in *Hebron.* Baanah, *In affliction.* 2 *Sam.* 4. cap. * There is nothing ſo vile and dangerous which the wicked will not enterpriſe, in hope of lucre and favour.

Baaſha, the Son of *Ahijah,* conſpired againſt *Nadab* King of *Iſrael,* and reigned in his ſtead. In the third year 1 *King.* 15. 27, *&c.* 16. 1, *&c.*

year of *Aſa* King of *Judah*, began *Baaſha* to reign over *Iſrael*, and walked moſt wickedly in all the ways of *Jeroboam*, whoſe Houſe and Poſterity (notwithſtanding) * he utterly deſtroyed, and left not one alive, for ſo it was propheſied, that God would ſtir him up one (which was this *Baaſha*) for that purpoſe. And now for as much as *Baaſha* (whom God had exalted even out of the duſt) would ſtill maintain *Jeroboam*'s Idolatry, and cauſe his People to ſin, he ſent him word by the Prophet *Jehu*, that as he had rooted out the whole Poſterity of *Jeroboam*, ſo ſhould his be ſerved likewiſe. Great War was between *Baaſha* and *Aſa* King of *Juda*. And for to ſtop the paſſage of *Juda*, that none ſhould paſs out nor in ſafely, *Baaſha* went to build a ſtrong hold called *Rama*, which he was fain (at length) to leave unfiniſhed, and to loſe all his coſt and pains, to go againſt *Benhadad*, which had broken covenant with him. He reigned xxiv. years, and was buried in *Thirza*, which was a place where the King remained, leaving *Ela* his Son to ſucceed him, in whoſe days the foreſaid Prophecy of the rooting out his Poſterity, took place.

1 *King* 10.14. * God ſtirred up one Tyrant to puniſh the wickedneſs of another.

2 *Chron.* 16.

Baaſha, *in folding together, or preſſing together, or to ſearch out and take away.*

1 *Mac.* 7. 9 *cap.*

Bachides, was a Man of great power in the Dominion of *Demetrius* the Son of *Seleucus*. And being the Kings faithful friend, he ſent him with a great Hoſt againſt *Judas Machabeus* to revenge him of the injury he had done unto his People, and in the end ſlew him. After whoſe death, many of the wicked *Jews* turned to *Bachides*, whereof he made ſome Lords and Rulers of the Land, which (of envy) outed the friends of *Judas*, and brought them into great vexation and trouble. When *Bachides* had given this overthrow to *Judas*, he ſought how he might kill *Jonathas* alſo, whom the *Jews* had appointed in his Brothers room. And meeting with *Jonathas*

nathas about the border of *Jordan*, there was a great Battel fought between them, in the which *Bachides* loſt a thouſand of his men. After which conflict, *Bachides* (by occaſion of *Alcimus* the wicked Prieſts death) departed for that time, ſo that *Jonathas* lay at reſt two years after, till a ſort of ungodly men conſpired againſt him, how they might bring *Bachides* upon him unawares; which matter being between them and him concluded, *Bachides* returned with a great power, but ere he came, *Jonathas* had gotten knowledge of the Treaſon, and put certain of the chiefeſt Conſpirators to death. Then, when *Bachides* came, and had beſieged the City of *Bethbeſſen* long, and ſaw he was not able to reſiſt the power of *Jonathas*, he was marvellouſly diſpleaſed with thoſe wicked counſellers, which had cauſed him to travail in vain, and made him ready to depart again, whereof *Jonathas* having knowledge, he ſent Ambaſſadors to *Bachides*, to make peace with him, to the which he gladly conſented, and reſtored to *Jonathas* all his Priſoners, which he had taken in the Land of *Juda*, and ſo returned home, and never vexed *Iſrael* more. Bachides, *One that holdeth of Bacchus, or a drunkard.*

Balaam the Son of *Beor* (or *Boſor*, as S. *Peter* ſaith) was a covetous Prophet, and (for lucre ſake) went to the King of *Moab*, to curſe the Hoſt of *Iſrael*, which thing God would not ſuffer him to do, but turned his curſe into a bleſſing. Yea, he was ſo far overcome with covetouſneſs (ſaith S. *Peter*) that he could not ſee his iniquity, when the tame Beaſt ſpeaking in Man's voice, rebuked him, and forbad his madneſs. He cauſed the *Iſraelites* through his counſel to commit Whoredome with the Daughters of *Moab*, and to worſhip *Baal Peor* their falſe God, and was ſlain among the *Midianites*, whom *Iſrael* ſubdued. Balaam, *The ancient of the People.* *Num.* 22. *cap.* 2 *Pet.* 2. 15. *Num.* 31. 8.

Num. 22. & 23. cap.

Balac, the Son of *Zippor* King of *Moab*, was ſo afraid of the Children of *Iſrael*, which were pitched in the fields of *Moab*, and all about his Country, that he thought he could never be able to overcome them, unleſs they were curſed of God: wherefore he ſent for *Balaam* the Prophet, promiſing to promote him to honour and dignity, ſo that he would come and curſe his enemies. And when the Prophet was come, *Balac* brought him up to the high place of *Baal*, where he might ſee and diſcern the uttermoſt parts of the *Iſraelites*, that he might be ſure to curſe them all. But when the Prophet went about his purpoſe: God would not ſuffer him to curſe his People, but rather to bleſs them. Then ſaid *Balac*: Did not I ſend for thee to curſe this People, and why haſt thou bleſſed them? I told thee (quoth *Balaam*) that I could ſpeak nothing, but that which the Lord would have me to ſpeak. Well, ſaid *Balac*, I will bring thee where thou ſhalt ſee but a portion of them, and not all, I pray thee curſe that part for my ſake: But notwithſtanding, the Prophet bleſſed them again. Then ſaid *Balac*, Neither curſe them, nor bleſs them at all. Well yet, quoth *Balac*, I will bring thee once more to another place, peradventure it ſhall pleaſe God thou mayſt curſe them there for my ſake: But when he ſaw in no place the Prophet would curſe the People of God, he was angry with him, and ſaid: I ſent for thee to curſe mine enemies, and thou haſt bleſſed them now three times, therefore get thee quickly out of my ſight, for the Lord hath kept thee back from promotion; and ſo he departed.

The wicked imagine of God, that that which he will not grant in one place, he will do it in another.

Balac, *In wrapping, or deſtroying, or with him that licketh.*

Dan. 5. cap.

Balthaſar, was the Son of *Nabuchodonoſor*, and the laſt King of *Babylon*. This Prince (on a time) made a great Banquet to all his Lords and great Eſtates, in the which he ſo abuſed the Holy Veſſels of the Temple of the Lord

Lord (which his Father had brought from *Jeruſalem*) making them common Veſſels for all his Gueſts to drink in, that God was ſore diſpleaſed with him. And as he ſate at his Banquet, praiſing his Gods of Gold, Silver, Copper, Iron, Stone, and Wood, he ſaw the Palm of an Hand write upon the Wall before him, which thing ſo diſquieted him, that all the Joynts of his Body ſhook. And being in that great anguiſh, he ſent for all the Charmers and Conjurers in *Babylon*, to know the meaning thereof, but none of them all could read it, neither yet tell what it meant. Then was the King ſo ſore afraid, that his colour began to change, and his Body to be ſore vexed, for the which the Lords and all the Eſtates preſent were ſore oppreſt with heavineſs, to ſee the King in that caſe. Then the old * Queen his Mother (hearing of all that was happened) came up to the Feaſt and cheared the King, bidding him to take no thought for the matter, ſo long as *Daniel* was in his Kingdom, Send for him (quoth ſhe) and he will tell thee what the Writing meaneth. Then was *Daniel* ſent for. And being come, he told the King, that foraſmuch as he neither remembred the fall of his Father, who for his pride and high ſtomach, was turned from the ſhape of a Man to the ſhape of a Beaſt for certain years, neither would ſubmit his heart, but magnifie himſelf above the Lord of Heaven, and had abuſed the Veſſels of the houſe of God, and ſet his love upon Idols (which neither heard, ſaw, nor underſtood) more than upon God, in whoſe hand conſiſted his breath and all his ways, therefore had God ſent this hand, in token of his great diſpleaſure towards him. And theſe be the words (ſaid *Daniel* to the King) which the hand hath written: *Mene: Tekel: Peres.* And this is the meaning: *Mene*, God hath numbred thy Kingdom, and brought it to an end. *Tekel*, Thou art weighed in the Balance, and art found too light. *Peres*, Thy Kingdom is dealt in parts, and given to the *Medes* and *Perſians*.

* She was *Nabuchodonoſor*'s Wife, which for her age, was not before at the feaſt, but came thither when ſhe heard theſe ſtrange news.

Perſians. And the ſame night was *Balthaſar* ſlain, and his Kingdom removed to *Darius* King of *Media*, whoſe Siſter was *Balthaſar*'s Mother. Balthaſar, *Without Treaſure, or ſearcher of Treaſure.*

Balthemus, or *Beeltethmus*, look *Belemus*.

2 *Sam.* 8. *ult.* 20. 23. * The *Cherethites* and *Pelethites*, were as the King's Guard, and had charge of his perſon.

Banajah, or **Bananiahu**, the Son of *Ichojada* was a valiant Man, and Ruler over the * *Cherethites* and *Pelethites*. He ſlew two ſtrong Men in the Country of *Moab*, and ſlew a Lyon in the midſt of a Pit, in the time of Snow. He fought alſo with an *Egyptian* (whoſe Spear was like a Weaver's Beam) and ſlew him with his own Weapon. And for theſe Acts and ſuch like, he gate him a Name among the Worthies. He was one of *David*'s Counſellers, and proclaimed *Solomon* King, at *David*'s commandment. He ſlew *Adonijah* at *Solomon*'s commandment, and alſo *Joab*, into whoſe room he was promoted. Banajah, *in the anſwer in affliction, or in the ſong.*

1 *King.* 2. 25-29, 31.

Act. 4. 36. **Barnabas**, (called alſo *Joſes*) was a *Levite*, born in the Country of *Cyprus*, who of a liberal mind, ſold his Land in *Cyprus*, and brought the whole price thereof, and laid it down at the Apoſtles feet, with whom he was of ſuch credit, that when he brought *Paul* unto them (after his converſion) and declared how boldly he had done at *Damaſcus* in the Name of *Jeſus*, they received him as a Brother, of whom before they were afraid. This Man being full of the Holy Ghoſt and faith, was ſent to *Antioch* to Preach, and to ſtabliſh them in the Faith of Chriſt. From thence he departed to *Tarſus* to ſeek *Saul*, and brought him to *Antioch*, where they two continued together one year. And becauſe of a great dearth which was propheſied to be thorowout all the World, the *Antiochians* made a Collection for the poor Brethren

Act. 9.

11, 22, &c.

in

in *Jewry*, which they ſent by the hands of *Barnabas* and *Paul*, at whoſe return to *Antioch* again, they brought a Diſciple with them called *John Mark*. After this (by the mind of the Holy Ghoſt) they were ſent to preach among the Heathen, where (by the power of God) they did wonders, and turned many to Chriſt. And being taken (at *Lyſtra*) for Gods, becauſe (God working in them) they had made a Lame man to go, they rent their cloaths, and would not ſuffer themſelves to be called by that Name. Finally, when *Barnabas* and *Paul* had been long Companions together and Workers in the Lord's Vineyard, they chanced to fall at variance, about one *John Mark*, who had been their Miniſter before: And becauſe *Barnabas* would now in this Journey, (going to viſit their Brethren again) have had him with them, and *Paul* refuſed him, becauſe he forſook them at *Pamphilia*, the diſſention was ſo ſharp, that the one brake from the other. And ſo *Barnabas* took *Mark* with him, and ſailed into *Cyprus*, his own Native Country. Barnabas, *the Son of Conſolation.*

13. 5.

14. 11, &c.

15. 37, &c.

Barabbas, was a notable Robber, which for a certain Inſurrection he had made, and in the ſame committed Murther, was caſt in Priſon. It was a cuſtome among the *Jews*, to have a Priſoner delivered unto them at the Feaſt of *Eaſter*: wherefore when *Pilate* ſat in Judgment upon *Jeſus*, he asked of the *Jews* whether they would have *Barabbas* or *Jeſus*: and they (by the counſel of the High Prieſts) ſaid, *Barabbas*. And ſo was the Thief and Murtherer delivered, and the Innocent put to death. Barabbas, *the Son of Confuſion.*

Matth. 27. 16. *Matth.* 15. 7. *Luk.* 23. 18, 19. *John* 18. ult.

Barſabas, (ſirnamed *Juſtus*) was one of the two Diſciples appointed to be choſen in the room of *Judas* the Apoſtle. And when the lots were caſt, the lot fell on *Matthias* his fellow. Barſabas, *the Son of Returning*, or

Act. 1. 23.

or of Converting.

Matth. 10. 3. *Mar.* 3. 18. *Luk.* 6. 14.

Bartholomew, was one of the twelve Apostles. Bartholomew, *the Son of him that suspendeth waters.*

Mar. 10. 46. * The other Evangelists mention two, but *Mark* nameth him that was most known.

* **Bartimeus,** the Son of *Timeus*, was a certain blind begger, which sate begging by the high-way side, of the people as they went by: And when he heard *Jesus* of *Nazareth* pass that way, he began to cry and say: *Jesus* the Son of *David* have mercy upon me; and the People spoke to him to hold his peace, but the more he was rebuked, the more he cryed. Then being called and comforted of the Apostles, he threw away his Cloak for joy, and came to *Jesus*, who demanded of him what he would have him to do: Master, said he, that I may have my sight and see. Go thy way (said *Jesus*) thy faith hath saved thee; and by and by this blind *Bartimeus* received his sight and followed *Jesus*. Bartimeus, *a Blind son: or the son of blindness.*

Jer. 36. *cap.*

Baruch, the Son of *Neriah*, wrote in a Book (at the mouth of *Jeremy* the Prophet, as he did indite) all the curses against *Juda* and *Israel*, which Book he read first to the Common-people, and after to the Rulers, who being astonied at the words thereof, caused *Baruch* to hide himself out of the way, till they had shewed the Book unto *Jehojakim* the King, who (when he had heard three or four Leaves thereof) caused the Book to be cut in pieces, (notwithstanding the great intreaty that * certain of his Lords made for the preservation of the same) and cast it in the fire and burnt it. Then *Baruch* wrote another Book at the mouth of *Jeremy*, wherein was much more added than was before. Baruch, *Blessed.*

* The godly among the Princes gave this counsel.

Gen. 22. 23. 28. 2.

Bathuel, was the Son of *Nahor*, his Mothers name was *Milca*, the Daughter of *Aran*, Brother to *Nahor* and

Abra-

Abraham. This *Bathuel*, was Father to *Rebecca* and *Laban.* Bathuel, *the Son begetting of God, the Meaſure of God.*

Bela, the Son of *Beor* reigned in *Edom*, after whoſe death, *Jobab* the Son of *Serah* ſucceeded him. Bela, *Swallowing down, or deſtroying.* *Gen.* 36. 33. 1 *Chron.* 1. 44.

Bela, the Son of *Benjamin*, whoſe Sons were, *Ard* and *Naaman*, and in the firſt Book of *Chronicles* 7. theſe are ſaid to be the Sons of *Bela*: *Ozban*, *Ozi*, *Oziel*, *Jerimoth* and *Iri*. And in the 8. Chapter, theſe: *Adar*, *Gera*, *Abiud.* *Num.* 26. 40.

Belemus, *Mithridates*, *Tabelius*, *Rathumus*, *Beeltethmus*, and *Semellius* the Secretary, with other more, wrote a ſore complaint to *Artaxerxes* King of *Perſia* againſt the *Jews*, which were a building of the Temple at *Jeruſalem*, through the which they were commanded to ceaſe, and to build no more. Read *Artaxerxes* and *Rathumus.* 3 *Eſd.* 2.

Benhadad, the Son of *Tabrimon* King of *Syria*, made a covenant with *Baaſha* King of *Iſrael*, which (for lucre ſake) he brake at the requeſt of *Aſa* King of *Juda*, and turned his Hoſt againſt the Cities of *Iſrael*, to the great diſpleaſure of *Baaſha*. This *Benhadad* was a mighty Prince, and glorying much in his own power, ſent meſſengers to *Achab* King of *Iſrael*, commanding him to ſend his Silver, Gold, Wives, Children, and all that he had unto him, or elſe he would come and deſtroy him, which thing being denyed him, he came againſt *Achab* with xxxii. Kings in his company, and beſieged him in *Samaria*. And while he truſted too much in his great ſtrength and multitude, and was banqueting with the Kings that came with him in their Pavilions, 1 *King.* 15. 18, &c.

ons, without any regard of the ſmall power of the *Iſraelites*, the Hoſt of *Samaria* iſſued ſuddenly out of the City, and came ſo couragiouſly againſt the *Syrians*, that they put them all to flight, and ſlew a great number of them. Then the *Syrians* which were eſcaped, ſaid to *Benhadad*: The Gods of the Hills be their Gods, and therefore have they now gotten the better of us: But let us fight once more with them in the Plain, and thou ſhalt ſee us have the better of them. Then *Benhadad* gathered his Hoſt together, ſo many as filled the whole Country, and *Iſrael* pitched before them like two little Flocks of Kids, and ſo ſtood the two Hoſts one againſt the other vii. days, and in the ſeventh day, they joyned Battel, in the which, an hundred thouſand of the *Syrians* were ſlain, and the reſt fled to the City of *Aphek*, where they began to make a Wall without the City for their defence, which building fell upon them, and killed xxvii. thouſand more, whereof the King was in ſuch a fear, that he fled from Chamber to Chamber, to find out a ſecret place, to hide himſelf in, to whom his ſervants went, and ſaid: O King, we have heard ſay, that the Kings of *Iſrael* be merciful Kings, let us therefore put Sackcloth about our Loins, and Ropes about our Necks, and go and humble our ſelves before *Achab*, and ſee if he will ſave thy life. *Benhadad* did ſo, and was pardoned, and never troubled *Iſrael* more in *Achab*'s days. But afterward in another King's days, he came again, and beſieged *Samaria* ſo long, till an Aſſes head was ſold for fourſcore ſilver pence, and the fourth part of a Cab of Doves dung for five ſicles, and till Women were conſtrained to eat their own Children. Finally, *Benhadad* fell ſick, and ſent his ſervant *Haſael* to *Elizeus* the Prophet (which was come to *Damaſcus*) to know whether he ſhould recover his Diſeaſe or no, and having his anſwer of the Prophet, he returned and ſlew his Maſter *Benhadad*, as in the ſtory of *Hazael* ye ſhall ſee how.

how. Benhadad, *the Son of a Sound, or of Noiſe and Crying.*

Benjamin was the youngeſt Son of *Jacob*, his Mother was *Rachel*, who dyed in travail, and therefore called his name *Benoni*, the Son of ſorrow: But *Jacob* his Father called him *Benjamin*, Son of the right hand. His Brothers name (of Father and Mother) was *Joſeph*, who loved *Benjamin* above all the reſt of his other Brethren, as in his ſtory appeareth. Benjamin, *Son of the right hand.* *Gen.*35.18,&c. Of the Sons of *Benjamin*, Read *Gen.* 46. 21. 1 *Chron.*7 & 8.

Berjeſus, (which by interpretation is as much to ſay, as the Son of *Jeſus*) was a *Jew* born, and a great Sorcerer, which Name he had taken upon him, to deceive the People, whereas his right name was *Elymas*, which word in the *Syrians* Language betokeneth an Enchanter, and a falſe Prophet alſo. This falſe Sorcerer was got into the City of *Paphos*, and there being crept into favour with *Sergius Paulus*, Ruler of the Countrey, withſtood the Doctrine of *Barnabas* and *Paul*, ſeeking by all means to turn the Rulers heart from the Faith in Chriſt. But *Paul* (being full of the Holy Ghoſt) perceiving the deviliſh and ſubtile craft of this Sorcerer, looked ſtedfaſtly upon him and ſaid: O full of all ſubtilty and miſchief, the child of the Devil, and enemy of all righteouſneſs, wilt thou not ceaſe to pervert the ſtreight ways of the Lord? Now therefore behold, the hand of the Lord is upon thee, and thou ſhalt be blind, and not able to ſee the Sun for a ſeaſon. And when *Paul* had pronounced theſe words, the Enchanter was ſtricken with blindneſs, ſo that he (as one amazed) wandred up and down, ſeeking for ſome Man to lead him by the hand. Berjeſus, *a Sorcerer, or Conjurer.* *Act.* 13. 8.

2 *Sam.* 17. 27. **Berzillai** was a *Gileadite* born, who conſidered the neceſſity of *David* ſo much, being fled out of his own Realm, for fear of his own Son *Abſalom*, into the Wilderneſs of *Mahanaim*, that he brought all things neceſſary for Beds, Meat, Drink, and Cloth (out of *Roglim*) to refreſh him and his Men, and provided ſo for him, all the while he lay there, that he lacked nothing, and at his return again, he helped alſo, to convey both the King and all his Men over *Jordan*. Then *David* ſeeing the great kindneſs of *Berzillai*, was much deſirous to have him home with him to *Jeruſalem*, promiſing that all the days of his life, he ſhould eat and drink with him at his own Board, and fare no worſe than he fared. To whom *Berzillai* (being a very old Man) ſaid: O my Lord, I am a Man of four-ſcore years of age, and cannot diſcern between good and evil, neither yet taſt any thing that I do eat or drink, wherefore if I ſhould then go with my Lord the King, I ſhould be but a burthen unto him: Therefore I beſeech thee, let thy ſervant turn back again, that I may dye in mine own Country, and be buried in the Grave of my Father: But here is thy ſervant *Chimeam* my Son, let him go with my Lord, and do unto him whatſoever it ſhall pleaſe thee. And ſo *David* and *Berzillai* kiſſed each other, and departed, but *Chimeam* went with *David*, who did not only recompence his Fathers kindneſs in him ſo long as he lived, but at the day of his death, declared to *Solomon* his Son, the great fidelity he had found with *Berzillai* in the time of his exile, charging him therefore to ſhew no leſs favour to the Sons of *Berzillai* (for their Fathers ſake) than ever he himſelf had done. Berzillai, *Made of Iron, or as hard as Iron.*

2 *Sam.* 11. 3. **Bethſheba** was the Daughter of *Eliam*, and Wife to *Urias*, which was with *Joab* in the King's Wars. On a time

time as *Bethſheba* was waſhing her ſelf in her privy Garden alone, it chanced King *David* to look out at a Window in his Palace, and ſaw her, whoſe beauty ſo raviſhed the King, that (forthwith) he ſent for the Woman, and committed adultery with her, and ſo ſent her home again. Then (ſhortly after) ſhe perceiving her ſelf with child, ſent the King word thereof, who then, partly to hide his own fault, and partly to ſave the Woman from danger of the Law, ſent for *Urias* to come home. But when *David* ſaw that *Urias* would not company with his Wife *Bethſheba*, he returned him back again to *Joab* with a Letter, which cauſed *Urias* quickly to be diſpatched out of his life, after whoſe death, *Bethſheba* became *David*'s Wife, and brought forth the child conceived in adultery, which lived not long, but dyed. After that, 12. 24.
ſhe conceived again, and brought forth *Solomon*. Laſtly, when *David* was fallen into extreme age, and that ſhe ſaw *Adonijah* the Son of *Agith* begin to aſpire to the Kingdom of his Father yet living, ſhe went (by the counſel of *Nathan* the Prophet, who had taught her her Leſſon) unto *David* her husband. And making her humble obeyſance unto the King as he ſate in his Chamber, and *Abiſhag* the *Shunamite* miniſtring unto him, he ſaid unto her, what is the matter? She anſwered, my Lord, thou ſwareſt by the Lord thy God unto thine Handmaid, ſaying, aſſuredly *Solomon* thy Son ſhall reign after me, and he ſhall ſit upon my Seat. And behold, now is *Adonijah* King, and thou my Lord the King knoweſt it not. He hath offered Oxen, fat Cattel, and many Sheep, and hath called all the Kings Sons, and *Abiathar* the Prieſt, and *Joab* the Captain of the Hoſt: But *Solomon* thy ſervant hath he not bidden. And now my Lord, O King, the eyes of all *Iſrael* wait on thee, that thou ſhouldeſt tell them who ought to ſit on the Seat of my Lord the King after him: for elſe when my Lord the King ſhall ſleep with his Fathers, I and my Son *Solomon* ſhall be ſinners.

The Queen had no ſooner done ſpeaking, but the Prophet *Nathan* came and confirmed her words. Whereupon the King aſſured *Eethſheba*, that *Solomon* her Son ſhould be that day proclaimed to reign in his ſtead. The Queen then humbling her ſelf with thanks, deſired of God that her Lord King *David* might live for ever. Look more in the hiſtory of *Adonijah*. Bethſheba, *The ſeventh daughter, or the daughter of an Oath.*

Exo. 31. 2. 35. 30. 36, 37. & 38. *cap.* **Bezaleel**, the Son of *Uri* of the Tribe of *Juda*, and *Aholiab* of the Tribe of *Dan*, were two cunning Workmen, moſt ſpecially endued with the Spirit of God, to work all manner of curious work that was to be wrought in Gold, Silver, Braſs, Wood, Stone, or with Needlework, ſo that by theſe two, the Tabernacle of witneſs, with all things pertaining thereunto, was moſt artificially made. Bezaleel, *in the ſhadow of God.*

Gen. 29. 29. 30. 3. 35. 25. **Bilha**, was a young Damoſel, which ſerved *Laban* the Father of *Rachel*, and when *Rachel* ſhould be married to *Jacob*, *Laban* gave *Bilha* his Maid, to *Rachel* his Daughter to be her ſervant. And when *Rachel* perceived ſhe could bear *Jacob* no children, ſhe gave *Bilha* her Maid unto him to be his Wife, who conceived by *Jacob*, and brought him forth two Sons, the one *Dan*, and the other *Naphtali*. Bilha, *Old, or fading.*

Gen. 14. 2. **Birſha**, was one of the four Kings that fought againſt five other Kings in the Vale of *Siddim*. Birſha, *in evil, or in iniquity, or condemned, or a ſon that looketh back.* Read *Arioch.*

Ruth 2, 3, 4. **Boaz**, the Son of *Salmon*, was a great rich Man, dwelling in a City called *Bethleem*, within the Land of *Juda*. Who on a time going to the Fields to look upon his Reapers, and finding there a young Damoſel a gleaning,

ing, demanded of his Workmen what she was: To whom answer was made, she was a stranger come with *Naomi* out of the Country of *Moab*. Then went *Boaz* to the Maid and said: Heareſt thou my Daughter? go to no other Field a gleaning (I charge thee) so long as Harveſt time endureth, but to mine: tarry here by my Maidens, and gather as much as thou wilt, and spare not, for no Man shall lett thee, neither hurt thee. And when thou art hungry and a thirſt, go with my Maidens, and eat and drink such as they have, for they shall not deny thee. And so departing from her, he went to his Men-servants, commanding them to intreat her gently, and to let fall some handfuls on the ground (for the nonce) for her to take up without shame. Now after this, it chanced *Boaz* to have knowledge, that this young Damosel was his Kinswoman, and that it was his lot to marry her, which he was well content to do, considering her to be a Woman of good report, and of much vertue. But yet, for as much as he knew another to be more near of Kin to her than he, he could not defraud him of his right: therefore to know what he would do in this matter, he went and called his Kinsman before the Congregation, and said: Sir, we have here a Kinswoman lately returned out of the Land of *Moab*, one *Naomi*, and she will sell a piece of Land, which was our Brother *Elimelech's*: If thou be disposed to buy it, do: if not, then tell me, for there is none to challenge it, save thou, and I next unto thee. Then said he to *Boaz*, I will purchase it. Well (said *Boaz*) look what day thou buyeſt the Land of *Naomi*, thou must also take * *Ruth* the *Moabite* to Wife, to raise up the Name of the dead upon his Inheritance. Then he (revoking his word again) said that he could not purchase it, for marring of his own Inheritance. Therefore take thou my right, and purchase it, and so drew off his * shoo, and gave it to *Boaz*, for that was the custome of old in *Israel*, concerning

Here is a notable example for all rich Farmers which be so unmerciful, that they will not suffer their needy neighbour to glean in their ground, whereas *Boaz* was so merciful to this stranger, whose Nation were enemies to God's People.

* He would have the Land, but not the Woman.

* The manner of purchasing.

cerning purchaſing and changing of Inheritance, to pluck off his Shoo, and give it to his Neighbour, in witneſs that the thing between them was truly bought and ſold. Then *Boaz* having his Kinſman's ſhooe, ſaid unto the People: ye are witneſſes all this day that I have bought all that was *Elimelech*'s, and all that pertained to his two Sons * *Chilion* and *Mahlon* of the hand of *Naomi*, and alſo have purchaſed *Ruth* the *Moabite*, the late Wife of *Mahlon* to be my Wife, to raiſe up the Name of the dead upon his Inheritance, that his Name be not put out among his Brethren: And all the People witneſſed the ſame, praying unto the Lord for *Ruth*, to make her as fruitful, as he did both *Rachel*, *Leah*, and *Thamar*. And ſo *Boaz* married *Ruth*, who in proceſs conceived, and bare him a Son called *Obed*. Boaz, *in Power, or ſtrength.*

* *Chilion*, perfect, or all like a Dove.

C.

Exod. 6. 18. 1 *Chron.* 6. 1, 2.

CAATH was the Son of *Levi*, and had four Sons, whereof the Eldeſt was *Amram*, the Father of *Moſes* and *Aaron*. He lived 133. Years. Caath, *A Congregation.*

Gen. 4. 1, &c.

Cain was the firſt Son that *Adam* and *Eve* brought forth between them, and of an unhappy diſpoſition, given to all ungraciouſneſs. He was the firſt tiller of the ground, and would always offer the worſt and the vileſt of the fruits of the Earth unto God. Wherefore the Lord had no reſpect to his offering. And becauſe God preferred his Brother *Abel*'s offering before his, he was ſo ſtirred with malice and envy againſt him, that he fell upon him in the Fields and ſlew him. Wherefore the Lord promiſed to withdraw the increaſe of the Ground from *Cain*, and ſo being in deſperation, he wandred about like a Vagabond in every corner, with much fear and trembling, leſt any Man ſhould kill him, and at laſt * *Lamech*

* *Lyra* ſaith, that as *Lamech* was hunting in the fields, his ſervant ſpyed *Cain* where he lay hid in a buſh, and (thinking it had been a beaſt) pointed his Maſter unto him, who ſhot off his Arrow, and ſlew him.

mech slew him. Cain, *A possession.*

Caiaphas, was Son-in law to *Annas*, and the High-Priest in the time of Christ's apprehension, of whom he propheſied, that it was expedient for one Man to dye, rather than all the People ſhould periſh. Which thing he ſpake not of himſelf, but God made him (at that time) even as he made *Balaam*, to be an Inſtrument of the Holy Ghoſt. And Chriſt being ſent from *Annas* to him (bound) to be examined, was ſo carried from him to *Pilate*, that he by the Temporal Laws might judge him to death. Caiaphas, *a Searcher.* *Joh.* 18 *cap.*

Caleb was the Son of *Jephunneh* (otherwiſe called *Kenes*) of the Tribe of *Juda*, and one of thoſe whom *Moſes* ſent out to ſearch the Land of *Canaan*, what manner of Country it was, at the which time of going out, he was about the age of xl. years. And when he and his company had viewed the Land, and were returned home again, certain of the Explorators made an evil report to their Brethren of that good Land, ſaying it was a Country of ſtrong and fierce People, and ſuch a Land as did eat up the Inhabiters thereof, and with like perſwaſions made them both aſtoniſhed and afraid, and to murmur and grudge againſt *Moſes* and *Aaron*, ſaying they would make them a Captain, and go into *Egypt* again. Then *Caleb* and *Joſhua*, ſeeing their Brethren ſo diſcomfited, rent their cloaths for ſorrow, and ſaid: Oh dear Brethren, be ye not diſcouraged at theſe falſe ſurmiſed tails, neither yet rebel againſt the Lord, for we have ſeen the Land as well as they that have diſcouraged you, and know it to be a better Land than they report, a Land that floweth with Milk and Hony: And as for the People therein, fear them not, for they be but Bread for us, their ſhield is departed from them, and God is with us, therefore pluck up your hearts, and fear not. With *Numb.* 13. and 14 *cap.*

theſe

theſe, and the like comfortable ſayings, *Caleb* and *Joſhua* withdrew the fury of the multitude (which were ready to deſtroy them) and alſo ceaſed their murmuring, which murmuration of the People ſo grieved the Lord, that he ſwore to *Moſes*, that not one of them all ſhou'd ſee that good Land, ſave *Caleb* and *Joſhua*, although their children ſhould ſee it: But firſt (ſaid God to *Moſes*) they ſhall wander in the Wilderneſs Forty Years, and ſuffer for their Fathers * whoredome, until their Fathers Carkaſſes be waſted, a Year for a Day, according to the number of days in ſearching the Land, which was forty days. And becauſe *Caleb* followed the Lord continually, God ſwore to *Moſes*, that *Caleb* and his Seed ſhould inherit that Land, which came ſo to paſs, for after xlv. years, *Caleb* (then being at the age of lxxxv. years, and as luſty as he was when *Moſes* ſent him firſt to ſearch the Land) required of *Joſhua* his Heritage, who appointed out unto him, the City of *Hebron* with the Countries thereabout, out of the which City he drove out the three Sons of *Anak*. This *Caleb* had a younger Brother called *Othoniel*, to whom he gave his Daughter *Achſah* to Wife, for taking of a certain City called *Kiriathſepher*. Caleb, *as a Hart.*

* Which is their infidelity and diſobedience.

Joſh. 14. 10, 11.

Joſhua 15. 14. *Judg.* 1. 13.

2 *Tim.* 4. 13. **Carpus**, was a certain godly Man dwelling at *Troada*, with whom *Paul* left his Cloak with certain Books, which he deſired *Timothy* to bring with him, when he came to him again. Carpus, *Fruit, or fruitful.*

1 *Mac.* 15. cap. 16. **Cendebius**, was Captain-General of *Antiochus*'s Hoſt. And when he had done much harm in the Land of *Jewry*, and built up *Cedron*, and fortified it with Men of War, he was (at the laſt) by the Sons of *Simon* diſcomfited, and put to flight. Cendebius, *Zeal, or the poſſeſſion of ſorrow, or grief.*

Cereas,

Cereas, was Brother to *Timotheus*, and Captain of a ſtrong Caſtle called *Gazar*, into the which, *Timotheus* (being overcome of *Judas Machabeus*) was fain to flie for ſuccor. Now *Cereas* and they that were with him in the Fort, truſted ſo much to the ſtrength of the place, that they fell to railing and curſing of their Enemies without, who (notwithſtanding) ſet ſo manfully upon the Hold, that (at laſt) they wan it, and took the blaſphemers, and burnt them quick, and ſlew this *Cereas* and his Brother *Timotheus*, with another famous Captain called *Apollophanes*. Cereas, *Glad, or rejoycing.* 2 *Mac.* 10.

Centura, look *Ketura*.

Chedorlaomor, look *Kedorlaomor*.

Cis, was the Son of *Abiel*, of the Tribe of *Benjamin*, and Father to King *Saul*. Whoſe Aſſes (on a time) being ſtrayed abroad, he ſaid unto *Saul* his Son: Take one of the Lads with thee, and go and ſeek out mine Aſſes that are loſt. This *Cis* is called alſo, the Son of *Ner*, 1 *Chron.* 8. 33. Cis, *Hard, or ſtubble, or a place where Cucumbers are.* 1 *Sam* 9. 1, &c.

Cis, The Son of *Jehiel*, his Mother was called *Maacah*. 1 *Chr.* 8. 29, 30. 9. 35, 36.

Cis, the Son of *Mahli*, Son to *Merari*. His Brother's name was *Eleazar*. Whoſe Daughters (he being dead) the Sons of this *Cis* took to their Wives. 1 *Chron.* 23. 21.

Claudia, was a certain godly Brother, who being with *Paul* at *Rome*, ſent (as many more did) greetings to *Timothy* in *Paul*'s Letter. Claudia, *a proper name.* 2 *Tim.* 4. 21.

* **Claudius,** was an Emperour, in whoſe time (the *Act.* 11. 28.

* He was

poiſoned of his Wife *Agrippina*, that *Nero* her ſon might ſucceed in the Empire. *Cooper.*

fourth Year of his reign) was a great Dearth thorowout all the World, whereof *Agabus* the Prophet, propheſied aforehand. Claudius, *a proper name.*

‖ 1 *Mac.* 10. chap. 11.

Cleopatra, the ‖ Daughter of King *Ptolomy*, was married to *Alexander* the Son of Noble *Antiochus*. And again (for diſpleaſure) taken from *Alexander* her lawful Husband, and given to *Demetrius* the Son of *Demetrius*. Cleopatra, *the Glory of the Country.*

Luk. 24. 13-18.

Cleophas, was the Husband of *Mary*, Siſter to *Mary* the Mother of Chriſt, and one of the two Diſciples, which (after the death of Chriſt) went to the Town of *Emaus* talking and reaſoning together of all things that had happened to *Jeſus*: and as they were reaſoning the matter, *Jeſus* joyned himſelf perſonally with them, as a wayfaring man, deſirous to know whereof they talked ſo ſadly: To whom *Cleophas* made anſwer, and ſaid, Art thou only a ſtranger in *Jeruſalem*, and haſt not known the things which have chanced there of late? What things, ſaid *Jeſus*? Of one *Jeſus* of *Nazareth* which was a Prophet mighty in deed and word, before God and all the People; and how the chief Prieſts and our Rulers delivered him to be condemned to death, and have crucified him, but we truſted that it had been he that ſhould have delivered *Iſrael*: and beſides all theſe things, to day is the third day ſince they were done. Then *Jeſus* opened the Scriptures to *Cleophas* and the other, and being known of them (at the laſt) by breaking of Bread, they returned to the Apoſtles at *Jeruſalem*, and told them all what they had heard and ſeen of *Jeſus*, by the way to *Emaus*. Cleophas, *All manner of glory.*

They underſtood not yet, what was the deliverance that Jeſus Chriſt purchaſed for us.

Philip. 4. 3.

Clement, was one of *Paul*'s Fellow-labourers in the Goſpel among the *Philippians*, as *Paul* himſelf reporteth,

porteth, saying: And I beseech thee faithful yoke-fellow, help the Women which laboured with me in the Gospel, with *Clement* also, and with other my Fellow-labourers, whose Names are in the Book of Life. Clement, *Meek.*

Crescens, what time as *Paul* sent for *Timothy*, was departed from *Rome* into *Galatia* for business he had there, whereof he certifieth *Timothy*, saying: *Crescens* is gone to *Galatia*, and *Titus* unto *Dalmatia*. 2 Tim. 4. 10.
Crescens, *a Latine word, Encreasing.*

Crispus, the chief Ruler of the Synagogue at *Corinth*, after he had heard *Paul*'s preaching, believed in the Lord, he and all his Houshold, and were baptized in the Name of *Christ Jesus*. Crispus, *a Latine word, curled or crisped.* Acts 18. 8.

Cornelius, was an Heathen man dwelling in *Cesarea*, and a Captain over a Band of Men which were in *Italy*. This Man notwithstanding he was a *Gentile* born, and in office a Man of Arms, yet he was a good liver and feared God, as it well appeared, chiefly in two points, which was in liberally relieving the poor and needy, and his continual praying unto the Lord. In the which prayer, as he was (on a time) occupied about the ninth hour of the day (which was a little before Supper time) he saw in a Vision an Angel of God coming to him, and calling him by his Name, saying: *Cornelius*, thy Prayers and thine Alms-deeds are come up into remembrance before God, wherefore send to *Joppa* for one *Simon* whose Sirname is *Peter*, he lodgeth with one *Simon* a Tanner, whose house joyneth upon the Seaside, and he shall tell thee what thou oughtest to do. Then *Cornelius* sent for *Peter*, against whose coming he had called together all his Kinsmen and special friends. And Acts 10. cap.

when *Peter* was come, *Cornelius* met him and fell down at his Feet to worſhip him, which thing *Peter* would not ſuffer, foraſmuch as he was but a Man as *Cornelius* was. And ſo going in with him, he found a great company gathered together, unto whom he ſaid: Ye know how that it is an unlawful thing for a Man that is a *Jew* born, to company with or come to one that is of another Nation: But God hath ſhewed me, that I ſhould not make any Man common or unclean. Therefore came I unto you without ſaying nay, aſſoon as I was ſent for. I ask therefore, for what intent have ye ſent for me? Then *Cornelius* ſaid: Four days ago, and even about this ſame hour I faſted, and at the ninth hour I prayed in my Houſe, and behold, a Man ſtood before me in bright clothing and ſaid: *Cornelius*, thy Prayer is heard, and thine Alms deeds are had in remembrance in the ſight of God, ſend therefore to *Joppa*, and call for *Simon* whoſe Sirname is *Peter*, he is lodged in the Houſe of one *Simon* a Tanner by the Sea-ſide, the which, aſſoon as he is come, ſhall ſpeak unto thee. Then ſent I for thee immediately, and thou haſt well done for to come: Now therefore are we all here preſent before God, to hear all things that are commanded unto thee. Then *Peter* preached the Word of God unto them, and while he was yet preaching, the Holy Ghoſt fell upon them all, ſo that in the end, *Cornelius* with all his Company there preſent, were Baptized in the Name of *Chriſt Jeſus*. Cornelius, *a proper name.*

Numb. 16. cap. **Chore**, was the Son of *Jezehar*, the Son of *Caath*, the Son of *Levi*. This *Chore* out of a ſtout and proud heart, envied and deteſted *Moſes* the true ſervant of God, and raiſed up a ſedition againſt him and *Aaron*, having with him *Dathan*, *Abiram* and *On*, three great Captains, beſide 250. other Noble-men that took his part; which Inſurrection by the power of Man was unſuppreſſible.

ſible. But Almighty God cauſed the Earth to open, and ſwallow them up, with their Wives, Children, and all their ſubſtance.

Here is a queſtion to be moved: If all the ſubſtance of *Chore* with his Wife and Children were ſwallowed up of the Earth with them, how can that be true which is written in the Title of the 41. *Pſalm*, that the children of *Chore* were either the makers, or the ſingers, or the ſetters forth of that godly *Pſalm*? Anſwer is made *Numb.* 26. where it is written, that when *Chore* was ſwallowed up of the Earth, God miraculouſly preſerved certain of his children, of whoſe off ſpring there came very excellent learned and notable wiſe men, and ſpecially theſe four, *Ethan* * the *Ezrahite*, to wit, that was born in the Town called *Ezrahi*, *Heman*, *Chalcol* and *Darda*, which four ſo far excelled all other in wiſdome and learning, that the wiſdome of *Solomon* was compared to be as great as theirs. Theſe four are called the Children of *Chore*, not that they were the natural children of *Chore*, but that they came of the off ſpring of the children of *Chore*, which God had miraculouſly preſerved from the great gulph and gaping of the Earth. For it is well known that *Chore* lived in *Moſes*'s time, and that he was the Chief in ſtirring up of Rebellion againſt him: whereas *Ethan*, *Heman*, *Chalcol* and *Darda* lived and flouriſhed in *Solomon*'s time, which was 480. years (or thereabout) after that *Chore* was killed. So that theſe Men could not be the natural children of *Chore*, but are called his Children and his Sons, becauſe they came of his Progeny and off-ſpring. Chore, *Bald, or baldneſs*: *Ice or froſt*.

This is the expoſition of a certain learned Man named *Richard Turner* Bacheler of Divinity, and Reader in the Colledge of *Windſor*, in the days of King *Edward* the ſixth.

* 1 *King.* 4. 31.

Cyrus, King of *Perſia*, (in the firſt year of his reign) delivered the People of *Iſrael* out of Captivity, and gave them liberty to go and build the * City of *Jeruſalem*, and the Temple of God again (which *Nabuchodonoſor*

1 *Eſd.* 1.

* *Cyrus* being inſatiable in coveting Countries, was

slain of *Tomiris* Queen of *Scythia*, with 200000 *Persians*, who caused his Head to be cut off, and cast into a Vessel of blood, saying: Satisfie thy self with bloud, which thou hast always thirsted. *Lanquet.*

nesor had destroyed) and sent with them all the Vessels of Gold and Silver pertaining to the House of the Lord, which were in number 5400. And the number of the whole Congregation that returned from the captivity of *Babylon*, were XLII. thousand three hundred and three score, beside their Servants and Maidens, which were 6337. and among them also were 200. singing men and women. And of this *Cyrus* it was propheſied by the Prophet *Esay*, long before *Cyrus* was born, that he should deliver the children of *Israel* out of captivity.

Cyrus, *as it were a miserable man: or as it were an heir, a belly.*

* *Judg.* 3. 10.

Chushan Rishathaim, was * King of *Mesopotamia*, into whose hand God delivered the Children of *Israel*, because they turned from him to serve strange Gods, which King kept them in Bondage Eight Years, till at last (they crying to the Lord for help) God raised up *Othoniel*, which delivered them out of his hands. Chushan Rishathaim, *seeing, or propheſying.*

D.

Judg. 16, 4, &c.

DALILAH was the Wife of *Samson*, who (thorow the perswasions of the *Philistines*) flattered him so long, until she had got knowledge where all his strength lay: that known, she so dallyed with him that he laying down his Head upon her Lap, and there falling a-sleep, she caused the Hair of his Head to be shaven off, and so betrayed him to the *Philistines*. Dalilah, *a Bucket, or Consumer.*

Act. 17. ult.

Damaris, was a certain godly Woman, dwelling at the City of *Athens*, whom (among others) *Paul* converted. Damaris, *a little wife.*

Gen. 30. 6, &c.

Dan, was the Son of *Jacob*, born him of *Bilha Rachel's* Maid. His Brother's name (of Father and Mother)

ther) was *Nephtali*. *Jacob* before his death, propheſied of him, ſaying: *Dan* ſhall judge his People, as one of the Tribes of *Iſrael*. *Dan* ſhall be a Serpent by the way, and an Adder by the path, biting the Horſe-heels, ſo that his Rider ſhall fall backward. O Lord, I have waited for thy ſalvation. The generation of the *Danites* grew to ſuch a number, that the portion which *Joſhua* gave them, was not ſufficient for all their Tribe, wherefore they went out to ſeek them an inheritance to dwell in: And coming to the quiet City of *Laiſh* (which miſtruſted nothing) they fell upon it, killed the People, and burnt the City. And in the place thereof, they built themſelves another City, and called it *Dan*. And ſet up the Idols therein, which they had taken from *Micah*, and worſhipped them, and ſo continued in their Idolatry, till the Ark of God was taken. 1 *Sam.* 4. Dan, *Judging, or judgment.*

49. 16, &c.

Num. 1. 38, 39.

Joſhua 19 47. *Judg.* 18. cap.

Daniel, was an holy Prophet of the Tribe of *Juda*, who being a comely ſtripling, without blemiſh, and of good erudition, was (among others of the children of *Iſrael*) brought to *Babylon*, and there found at the Kings charges to learning, and to profit in the *Chaldee* Tongue; and for the better nouriſhing and bringing up of theſe young ſtriplings, he appointed to them (for three years ſpace) a portion of his own meat every day, and of his own Wine which he drank, to the intent, that by their good treatment and learning of his religion, they might rather favour him than the *Jews*, and to be able to ſerve him as Governours in their Land. But *Daniel* being determined in his heart, that he would not defile himſelf with the King's meat and drink, deſired his Keeper, that he, and his three companions, to wit, *Ananias*, *Miſael*, and *Azarias*, might not defile themſelves, but that he would give them nothing elſe but Pulſe to eat, and Water to drink, which thing he was afraid to do,

Dan. 1. cap.

do, leſt when the King ſhould call them before him, they might ſeem in worſe liking than the reſt of their fellows, and ſo he to be in danger of his life. Well, ſaid *Daniel*, prove thy ſervants for ten days. Then the Keeper (whoſe heart God had moved to favour *Daniel*) proved them ten days, and when he ſaw them fatter in fleſh, and in better liking than the other, he took away their portion of meat, and ſerved them daily with Pulſe and Water. And to theſe, God gave great knowledge and underſtanding in all learning and wiſdome: But to *Daniel* only, he gave the gift of Propheſying, and opening of Viſions and Dreams. Now when the time was expired, that all the children whom the King had ſo long nouriſhed, ſhould be brought before him, he found *Daniel* and his three aſſociates in matters of wiſdome and underſtanding that he required of them, ten times better than all the learned men of his Realm, ſo that the King had *Daniel* in great eſtimation. After this, *Daniel* expounded the King's Dreams, and ſhewed him the true interpretation and meaning thereof (which none of the *Chaldeans* could do) for the which the King rewarded him with great Gifts, and made him Governour over the whole Province of *Babylon*, wherewith the other Princes and Rulers were ſore offended, and ſought occaſion againſt him concerning the Kingdom; but *Daniel* was ſo faithful and upright in all the King's matters, that they confeſſed, and ſaid: We ſhall find no occaſion againſt this *Daniel*, except it be concerning the Law of his God: Therefore let us perſwade the King to make a Decree, that whoſoever ſhall ask a Petition of any God or Man for thirty days, ſave only of the King, the ſame may be caſt into the Den of Lyons. And when the King had conſented to this wicked Decree, and ſealed the Writing, *Daniel* (that all Men might ſee, that he would neither conſent in heart nor deed for theſe few days, to any thing that was contrary to God's glo-

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ry) went home to his Houſe, and ſet open the Window of his Chamber toward *Jeruſalem*, and fell down upon his Knees to give thanks and praiſe unto God, as his cuſtome was three times a day to do. And thus making his prayers and ſupplication to his God, his Adverſaries came upon him and found him, whereupon they went to the King and ſaid: Haſt thou not ſealed a Decree, that whoſoever ſhall make requeſt to any God or Man within thirty days ſave to thee (O King) ſhall be caſt into the Den of Lions? True it is, quoth the King, and it cannot be broken. Then ſaid they: This *Daniel* one of thy Priſoners of *Juda*, regardeth neither thee nor thy ſtatute, but maketh his Petition thrice a day unto his God. When the King heard this, he was ſore diſpleaſed in himſelf, and ſought by all means to have excuſed *Daniel*, and when he ſaw no intreaty would ſerve, nor any way be found to alter the Law, he ſuffered *Daniel* to be caſt down to the Lions, which were ſeven in number, and were kept faſting that day from their ordinary diet, to the intent they ſhould have devoured *Daniel*: But God had ſo ſtopped the mouths and fury of the Lyons, that they did him no harm, and leſt he ſhould periſh there for hunger, God ſent his Prophet *Abakuck* with Meat and Drink to feed him, and alſo moved the King's heart to take ſuch care for *Daniel*, that the ſeventh day after, he went to the Den to ſee if he were alive or dead, and finding him not periſhed, but whole and ſound, he rejoyced greatly, and cauſed *Daniel* to be taken out, and his Accuſers with their Wives and Children caſt down among the fierce greedy Lyons, who tore them all in pieces before they came at the ground. Thus being delivered, he afterward propheſied of the coming of Chriſt, and of the Empire of *Babylon*, *Media*, *Perſia*, *Grecia* and the *Romans*. Read more of him in the ſtory of *Bel* and *Suſanna*. Daniel, *Judgment of God*.

1 *King.* 4. 31. **Darda,** the Son of *Mahol,* was one of the four, which came of the off-ſpring of the children of *Chore,* and ſo far exceeded all other in wiſdome and Learning, that *Solomon* was compared unto them. Darda, *The houſe of knowledge: or the generation of knowledge.*

1 *Eſd.* 6. cap. *Dan.* 5. 30, 31. * He is called alſo *Ahaſuerus, Eſther* 1. and was (as ſome think) the Son of *Hyſtaſpis,* called alſo *Artaxerxes.* **Darius,** in taking of * *Babylon,* ſlew King *Balthaſar,* and poſſeſſed his Kingdom. In the ſecond year of his reign, he granted the ſame licence unto the *Jews* to build again the City of *Jeruſalem,* and the Houſe of God, that King *Cyrus* had granted to them in the firſt year of his reign. And for ſo much as the work had been much hindered from the firſt year of *Cyrus* unto the ſecond year of this King *Darius,* he gave a ſtrict commandment, that whoſoever did (from henceforth) hinder or lett that work, a Beam ſhould be taken from that Man's houſe and he hanged thereon, and his Houſe made a Dunghill. And ſo the building went forward with ſpeed, and was perfectly finiſhed in the ſixth year of his reign. Darius, *Requiring, or inquiring for.*

Num. 16. 1, &c. **Dathan** and *Abiram,* were the Sons of *Eliab,* and two of the chief Captains with *Chore* in the Inſurrection againſt *Moſes,* on whom God took ſuch vengeance, that he cauſed the Earth to open and ſwallow them up quick. Read the ſtory of *Chore.* Dathan, *Statute, or Law.*

1 *Sam.* 16. 11. **David** was the youngeſt Son of *Jeſſe,* and by God's commandment anointed King of *Iſrael* (*Saul* yet reigning) by the Prophet *Samuel.* Wherefore *Saul,* fearing that *David* would defeat him of his Kingdom, vexed him with continual perſecution, during the which time, *David* ſhewed notable examples both of patience and true obedient ſervice to *Saul* his Soveraign Lord. And

And firſt, to ſhew his obedient and faithful heart to his Prince, and love he bare to his Country, he put himſelf in danger, to fight with that great Monſter *Goliah* and ſlew him, of whom the King, and all the Hoſt of *Iſrael* ſtood in great fear. And after this act alſo, when *Saul* (of envy that the Women in their dance had given to *David* more praiſe than to him) threw his Javelin at *David* (as he ſtood and played on his Harp before him) to have nailed him faſt to the wall, *David* avoided and armed himſelf with patience, and never ſought other means of revenge: In ſo much, that when *Saul* (by the providence of God) came into the Cave to eaſe himſelf, in the which Cave *David* lay hid for fear of *Saul*, he would not (being provoked) put forth his hand to hurt his Maſter: But cut off a piece of the Hem of his Coat, in token that he might have killed him. And yet after that, it ſore repented him that he had done ſo much injury unto his Soveraign Lord and Maſter, although he was his moſt grievous enemy, and every hour ſought his death. Alſo, when he came into the Hoſt of *Saul* and found the King and his Men faſt aſleep, he would not for his own private cauſe (though *Jehu* ſlew two Kings at God's commandment) lay his hand upon the Lord's anointed, but only (that he ſhould know that *David* was there and might have been revenged) took his Spear and Pot of Water which ſtood at his Head, and went his way. Finally, when it pleaſed God to rid him of his enemy in Battel againſt the *Philiſtines*, one (to get thanks of *David*) brought unto him *Saul*'s Crown, and the Bracelet that he wore on his Arm, certifying him of the King's death, and that he with his own hands had killed him: whoſe act *David* did ſo much abhor, that he thought the Man not worthy to live, but put him to death out of hand. Read more of *David*'s patient ſuffering and obedient ſervice, in the ſtory of *Michol*, *Jonathas*, *Ahimelech*, *Achiſh*, and *Abſalom* his Son. Now when

17. cap.

18. 6-11.

24. 3.

26. 7-12.

2 Sam. 1. cap.

2 *Sam.* 2. 11. *Saul* was dead, *David* was admitted King and reigned over *Juda* vii. years, after which time expired, he reigned both over *Iſrael* and *Juda*, xxxiii. years. And did that which was good in the ſight of God, and put his truſt and confidence in the Lord God of *Iſrael*, ſo that before nor after him, was not his like. He cleaved ſo unto the Lord, that God bare witneſs of him, that he had found a Man according to his hearts deſire. To him, God made a promiſe that Chriſt ſhould come of his Seed, for the which 7. 16. cauſe, Chriſt of the Prophets is called the Son of *David*. To this holy Prophet, God gave many victories and excellent gifts (which are touched in other ſtories) and yet among all his vertues, he ſuffered him to fall into the 11. *cap.* abominable Vice of Adultery and Murder, and moſt grievouſly puniſhed him for the ſame, who notwithſtanding after earneſt repentance, was received again into the favour of God, and never after offended in that 2 *King.* 2. 10, ſin more. Finally, after many conflicts with his Ene- 11. mies, he died, after he had reigned xl. years, leaving *Solomon* his Son to ſucceed him. David, *Beloved.*

Judg. 4. *cap.* **Deborah**, the Wife of one *Lapidoth*, was a Propheteſs, and the fourth Judge and Governour of the People of *Iſrael*: who, by the power and pleaſure of God (and help of *Barak* the Captain of her Army) delivered them from the Tyranny of King *Jabin*, and of *Siſera* his Captain-General, putting the King to a great foil, in ſlaying of his Captain *Siſera*. Thorow the which victory, the *Iſraelites* were reſtored to liberty, and their enemies the *Canaanites* utterly confounded. She judged *Iſrael* xl. years. Deborah, *a Word, or a Bee.*

Col. 4. 14. *Philem.* 24. 2 *Tim.* 4. 10. **Demas**, was Chriſt's Diſciple a great while, and a faithful Miniſter to *Paul*, and never ſhrank from him nor his Doctrine, ſo long as all things proſpered well with *Paul*: But when he ſaw *Paul* caſt in Priſon, and

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in danger of his life for the Goſpels ſake, He forſook both him and his doctrine, and (imbracing the World) conveighed himſelf to *Theſſalonica*. Such there be, that ſo long as pleaſure, profit, favour, honour, glory or riches do follow the Word of God, ſo long will they favour the ſame: But when affliction, perſecution, loſs of goods, riches, lands, poſſeſſions, or ſuch like adverſities do come, then they do as *Demas* did, forſake the Goſpel and follow the World. Demas, *Favouring the People.*

Demetrius, the Son of *Seleucus* came from *Rome* with a ſmall company of Men to a certain City of his own, lying upon the Sea-coaſt, and prepared an Army to go to *Antioch* (the City of his Progenitors) where he found *Antiochus* and *Lyſias*, both of whom he cauſed to be ſlain, and being ſtabliſhed in his Kingdom, he began (through the wicked counſel of *Alcimus*, whom he had made High Prieſt) to ſeek the deſtruction of the *Jews*, ſending forth divers Armies againſt them, in the which he ſped diverſly. Finally, the Son of Noble *Antiochus* moved War againſt him, and in Battel ſlew him. Demetrius, *coming of Ceres: whom the Heathen thought the Goddeſs of Corn.* 1 *Mac.* 7. *cap.* 9. *cap.* 10. *cap.*

Demetrius, the Son of *Demetrius*, being in the Land of *Creta* at his Fathers death, made haſte homeward to take poſſeſſion of his Kingdom. And being ſtabliſhed therein, he began to Wax mighty, by reaſon that *Ptolomy* King of *Egypt* had withdrawn his favour from *Alexander* his Son in-law, and taken his Daughter *Cleopatra* from him and given her to *Demetrius*. And alſo for as much as *Ptolomy* and *Alexander*, lived not long after the ſtrife begun between them, *Demetrius* (for a ſpace) had great reſt. The Captain of *Demetrius*'s Hoſt, was *Apollonius* (a great enemy of the *Jews*) whom 1 *Mac.* 10.

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whom *Jonathas* diſcomfited at the firſt conflict between them. Upon the which, *Demetrius* perceiving *Jonathas* power to be ſtrong, was content to be at peace with him, and to make all *Jewry* free. Which being done, all
11. the Land was in ſuch quietneſs, that *Demetrius* ſent away his Hoſt, all ſave a few ſtrangers, whereat the Hoſt was diſpleaſed. Then *Tryphon* (who had been aforetime of *Alexander*'s party) perceiving *Demetrius* Hoſt to murmur againſt him, moved *Antiochus* the Son of *Alexander* to War againſt *Demetrius*, who being now in great fear of the Men of *Antioch* (with whom he had ſomewhat to do) ſent to *Jonathas* to have his aid, who ſent him three thouſand of ſuch picked Men, that delivered *Demetrius* out of danger, and ſlew an hundred thouſand of the *Antiochians*, ſo that the reſt were fain to caſt down their Weapons and to yield them to *Demetrius*: who (notwithſtanding the great fidelity of *Jonathas*, and the benefit he had done him) after he was at reſt again, did not reward him accordingly, but moſt deceitfully diſſembled, and withdrew himſelf from *Jonathas*, and vexed him and the *Jews* very ſore. After this came *Tryphon* with all the Hoſt which *Demetrius* had put away, and fought againſt *Demetrius*, and put him to flight, and made him fain (at the laſt) to go into *Media* to ſeek aid and help, where *Arſaces* King of
1 *Mac.* 14. the Land took him, and kept him in ward as a Priſoner during his life.

Act. 19. 24, &c. **Demetrius:** This Man was a Silverſmith by his occupation dwelling at *Epheſus*, which made ſilver Shrines and Tabernacles for *Diana* the Goddeſs. And foraſmuch as *Paul* (by the ſpace of two years) had preached there, againſt Images made with Man's hand, ſaying that they were no Gods: He (leſt his profit ſhould decay) called together all ſuch as had advantage by making Images of *Diana*, and all Craftſmen of the

the ſame occupation, who he knew would favour his cauſe, and began to ſay unto them on this wiſe: Maſters, ye know that by this Craft we have our living: moreover ye ſee and hear, that not only at *Epheſus*, but almoſt thorowout all *Aſia*, this *Paul* hath perſwaded and turned away much People, ſaying, That they be no Gods which are made with hands. So that not only this our Craft cometh into peril, and to be ſet at naught: But alſo that the Temple of the great Goddeſs *Diana* ſhould be deſpiſed, and her magnificence deſtroyed, which all *Aſia* and the World worſhippeth. With this ſeditious Oration made by *Demetrius*, the People were in ſuch a fury, that they cryed out, ſaying: Great is *Diana* of the *Epheſians*, and with that, ruſhed into the common Hall with one aſſent, where they (miſſing of *Paul*) caught two of his companions, in the which rage, ſome cryed one thing, and ſome another, and were ſo far out of order, that the moſt part knew not the cauſe of their concourſe together, ſo that with great difficulty, the matter was pacified. Read the ſtory of *Alexander* the *Jew*, born in the ſame place.

Demetrius: This was a faithful Chriſtian, having for a teſtimony thereof a good report as well of *Paul* himſelf as of all other to be an earneſt favourer of the Goſpel of Chriſt. 3 *John* 12. v.

Denis, or **Dionyſius**, was a certain Senator, whom *Paul* converted at the City of *Athens*, and inſtituted him Biſhop thereof. *Act.* 17. ult.

In *Faſciculus temporum*, it is written that this *Denis* was martyred in *France*, whereby it may evidently be gathered that the Goſpel of Chriſt our Saviour was preached in *France* in the Apoſtles time, or very near thereto.

Act. 19. 28. **Diana**, was a Goddeſs whom the *Epheſians* moſt ſuperſtitiouſly worſhipped. Diana, *Latinum eſt.*
Read *Demetrius* the Silverſmith, and *Alexander* the *Jew.*

3 John, 9 ver. **Diotrephes**, was ſo wicked a Man, and ſo malicious an enemy unto the Chriſtian Brethren, that he could not ſpeak well of them, nor yet abide to hear other give them good report: he would neither receive them himſelf, nor ſuffer thoſe that would, but thruſt them out of the Church. Diotrephes, *Nouriſhed of Jupiter.*

Luk. 16. 19, &c. **Dives**, the rich and covetous Glutton, ſo much delighted and gloried in his great abundance of Treaſure, fine and coſtly apparel, ſumptuous and delicious fare each day, that his whole felicity and pleaſure was only in pampering up of himſelf, having no compaſſion (were his miſery never ſo great) on the poor and needy, as it did appear by *Lazarus* the Begger lying at his gates, and looking for ſome relief of the ſcraps that fell from his board. But when this glutton was dead and his body (with pomp) brought to his Grave, and his Soul alſo in the torments of Hell: He then lifting up his eyes, and beholding *Abraham* a great way off, and the Begger with him in joy, cryed out to *Abraham*, requeſting him that *Lazarus* might now come down, and dip the tip of his finger in water, to ſlake the great heat of his Tongue, for I am (ſaith he) moſt grievouſly tormented in this ardent flame. But to this and his other moſt vain and fantaſtical requeſt he made for his Brethren, to have them admoniſhed by one that came from the dead: *Abraham* made anſwer and ſaid. That for ſo much as he had conſumed and ſpent away the time of his life voluptuouſly in the pleaſures and delights of the World (and would at no time repent) he therefore was now moſt juſtly condemned to ſuffer perpetual pain in the fire of Hell.

Hell. Dives, *Rich.*

Doeg, an *Edomite* born, was King *Saul*'s Servant, and the Maſter of them that kept his Cattel. When *David* came to *Ahimelech* the Prieſt of *Nob*, and had received the Shew-bread, with the Sword of *Goliah*: This *Doeg* was * there preſent the ſame day, tarrying to worſhip before the Lord, and ſaw and heard all things that were done between them. And when he was returned home, and had waited his time when he might beſt pleaſure the King, he accuſed *Ahimelech*, of all that he had done unto *David*: And when the King had judged that good and godly Man to dye, this *Doeg*, at the King's commandment (all other refuſing that wicked deed) fell upon *Ahimelech* with his Sword, and ſlew both him, and all the Prieſts of the Lord, to the number of 85. Doeg, *Careful, or vehemently moved.*

1 *Sam.* 21. 7. 22. 9-19.

* By *Doeg* (ſaith Saint *Auſtin*) is ſignified *Antichriſt*, which with falſe ſigns and feigned Miracles ſhall move all the World before the coming of the Lord to Judgment. And as *Doeg* wrought wickedneſs for the pleaſing of King *Saul*, by whom is ſignified the Devil: So ſhall *Antichriſt* move and ſtir the World unto ſin, for the pleaſing of the Devil, and advancing of his name.

Dorcas, was ‖ a certain godly Woman, and a Diſciple of Chriſt, dwelling at *Joppa*, who in her life time had been vertuouſly occupied, and ſpecially in the works of mercy, relieving the poor and needy. And while *Peter* was preaching and doing his office at *Lydda* (which was not far from *Joppa*) it was her chance to fall ſick and dye. And when her friends had done with waſhing the dead Corpſe, and laid it forth in an upper chamber to be anointed, they ſent for *Peter* to come unto them, who being come, they had him up to the Chamber where the dead Corpſe lay, where the Widows came about him weeping, and laying forth the Coats and other Garments which ſhe had prepared in her life time for the poor, before him. Then *Peter* put them all forth of the Chamber: And being alone, kneeled down and prayed, and turning him to the body, ſaid: *Tabitha*, ariſe, at the which word ſhe aroſe and looked upon *Peter*, who then gave her his hand, and lift her up, and cal-

‖ *Act.* 9.

led the Saints and Widows, and reſtored *Dorcas* unto them alive. Dorcas, *a Doe.*

2 *Mac.* 12. **Doſitheus**, was a certain Noble Captain with *Judas Machabeus*, who (by the help of *Soſipater* another Captain) defended the *Jews* manfully againſt *Timotheus*, and ſlew Ten Thouſand of his Men which were left in a ſtrong hold, and after that, took *Timothy* himſelf in Battel, and (notwithſtanding) let him go again, upon his promiſe made unto them, that he would reſtore all the *Jews* home again which he had in Priſon, thinking that, the beſt and moſt ſureſt way, to ſave the Lives of their Captive brethren. After this, it chanced that *Doſitheus* (a mighty Man on Horſeback) encountred with *Gorgias*, another great Captain, and enemy of the *Jews*, and took him, intending to have carried him away alive: But an Horſeman of *Thracia* fell upon him, and ſmote off his Arm, and ſo *Gorgias* eſcaped, and fled into *Moreſa*. Doſitheus, *Given to God.*

Act. 24. 24. **Druſilla**, was a *Jew*, and Wife to *Felix*, by whoſe counſel (ſaith the Note in *Geneva*'s Bible) he called for *Paul*, and heard him of the Faith in Chriſt. Druſilla, *Bedewed, or ſprinkled with blood.*

E.

Gen. 10. 21. 11. 14. *&c.* **E**BER, was the Son of *Salah*, of the Generation of *Shem*. He had two Sons, the one *Peleg* (in whoſe days the Earth was divided) and the other *Joktan*. This *Eber* lived before and after he begat *Peleg* 464. years. Eber, *Paſſing, or paſſage.*

Of *Eber* came the *Ebrews*, which were afterward called *Iſraelites* of *Iſrael*, which was *Jacob*, and *Jews* of *Juda*, becauſe of the excellency of that Tribe.

1 *King.* 16. 8. **Elah**, the Son of *Baaſha*, began his reign over *Iſ-*

rael,

rael, in the xxvi. year of *Aſa* King of *Juda*, and walked in all the wicked ways of his Father before him. In the ſecond year of his reign (or thereabout) *Zimri* his ſervant (and Captain of his Chariots) conſpired againſt him, and finding him drunken in the houſe of * *Arza* the King's Steward, he fell upon him, and ſlew him. Ela, *an Oke.*

* Drinking (as ſome ſay) till he was drunken in the Temple of *Arza* the Idol, by his Houſe in *Tirza*.

Elam, was the Son of *Shem*. Elam, *a young Man, or he that is hid, or the world.* 1 *Chron.* 1. 17.

Eleazar, the Son of *Aaron*, was conſtituted High Prieſt, after the deceaſe of his Father, and ſo was the ſecond High Prieſt over the *Jews*. He took to Wife one of the Daughters of *Putiel*, which bare him a Son called *Phinehas*. Finally, he dyed, and was buried in a Hill that pertained to *Phinehas* his Son, which Hill was given him in Mount *Ephraim*. Eleazar, *the help of God.* *Exod.* 6. 25. *Num.* 20. 25. &c. *Joſh.* 24. 33.

Eleazar, the Son of *Saura*, was a worthy Captain with *Judas Machabeus*, what time as *Antiochus Eupator* came into *Jewry* with a mighty ſtrong Army, both of Men and Elephants: which Beaſts being xxxii. in number, were ſtrongly fenced, and ſurely harneſſed, and well exerciſed to Battel. And when the Hoſts were joyned together, *Eleazar* beholding one of the Elephants deckt with royal Harneſs, and far excelling all the other Beaſts, he ſuppoſed the King himſelf had been upon him, wherefore he jeoparded himſelf to deliver his People, and with a good courage ran to the Elephant in the middeſt of the Hoſt, ſlaying all about him as he went, and at laſt came unto the Beaſt, and gat himſelf under his feet, and ſmote him in the belly, and ſlew the Elephant. The weight of whoſe dead body cruſhed *Eleazar* in pieces, and ſo he dyed. 1 *Mac.* 6.

2 Mac. 6. **Eleazar**, was one of the principal Scribes among the *Jews*, and an aged Man, of a well favoured countenance, who (when that cruel King *Antiochus* had sent his Commissioners to compel the *Jews* to transgress the Laws of their God) was constrained to gape with open mouth, and to eat Swines flesh, but he desiring rather to dye grievously, than to live with hatred, offered himself willingly to the torment, and spit it out. Then they that had the charge of the Kings wicked act, for the old friendship of the Man, took him aside privily, and prayed him that he would take such flesh as was lawful to eat, and dissemble as though he had eaten even of the things appointed by the King, even the flesh of the Sacrifice, that in so doing, he might be delivered from death, and that for the old friendship that was among them, he would receive this favour. But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honor of his gray hairs, whereunto he was come, and his most honest conversation from his childhood, but chiefly the holy Law, made and given by God: therefore he answered them accordingly, and willed them straightways to send him to the grave: for it becometh not our age (said he) to dissemble, whereby many young Persons might think that *Eleazar* being 90. years old, were now gone to another manner of life. And so thorow mine hypocrisie (for a little time of a transitory life) they might be deceived by me, and I should procure malediction and reproach to mine old age. For though I were now delivered from the torments of Men, yet could I not escape the hand of the Almighty, neither alive nor dead. Wherefore I will now change this life manfully, and will shew my self such as mine age requireth. And so will leave a notable example for such as be young, to die willingly & couragiously, for the honorable & holy laws: and

and when he had ſaid theſe words, immediately he went to torment. And as he was ready to give up the ghoſt, he ſighed and ſaid: The Lord that hath the holy knowledge, knoweth manifeſtly, that whereas I might have been delivered from death, I am ſcourged, and ſuffer theſe ſore pains of my Body, but in my mind I ſuffer them gladly for his religion. Thus this Man ended his life, leaving his death for an example of a noble courage, and a memorial of vertue, not only unto young Men, but unto all his Nation.

Eli was the next Judge after *Sampſon*, that judged *Iſrael*, and the High-Prieſt deſcended from *Aaron*. He had two Sons, the one called *Hophni*, the other *Phinehas*, which were ſo wicked that every Man complained of them. And becauſe that *Eli* did not puniſh them according to their deſerts, God ſent him word by his Prophet, that for as much as he had not miniſtred due correction unto his Sons for their great offences, he would ſurely remove the High Prieſts office from his houſe for ever, and raiſe him up a * faithful Prieſt which ſhould do according to his hearts deſire. And this ſhall be to thee (ſaid he) a ſign and token that ſhall come upon thy two Sons, even in one day they ſhall both dye. And ſo it came to paſs; for when the *Philiſtines* went out to Battel againſt *Iſrael*, the two Sons of *Eli* (which waited upon the Ark of God) were both ſlain, and the Ark taken and poſſeſſed of ſtrangers. Then *Eli* (being at that time 99. years of age, and alſo blind) hearing of the Ark to be taken of the *Philiſtines*, was ſtricken into ſuch a ſudden fear, that he fell backward off his ſtool, and brake his neck, after he had judged forty years.

1 *Sam.* 1. 9. 2. 12-27, &c.

* Meaning *Sadoc*, who ſucceeded *Abiathar*, and was the figure of *Chriſt*.

1 *Sam.* 4.

Eli, *my God.*

Eliab, was the eldeſt Son of *Jeſſe*, and ſo goodly a Man of ſtature and perſonage, that when all the Sons

1 *Sam.* 16. 6.

of

of *Jeſſe* were brought before the Prophet *Samuel* to chooſe out a King among them, *Samuel* thought *Eliab* to be the meeteſt for that office, but God refuſed him, and accepted *David* his youngeſt Brother, who ſeemed to have more skill in keeping of Sheep, than of War, notwithſtanding, after that, he proved a better Warriour than *Eliab*, or all the reſt of his brethren, when he fought with *Goliah*, and ſlew him. And for that great enterpriſe
17. 28. of *David*, *Eliab* (being with King *Saul* in the Hoſt) was ſore offended, and began to rebuke *David*, ſaying: Wherefore art thou now come hither? with whom haſt thou leſt thy Sheep in the Wilderneſs? I know thy pride, and the malice of thine heart well enough, and that of an haughty ſtomach thou art come hither to ſee the Battel, and with ſuch taunts and checks he reproved his Brother *David*, for taking upon him to fight the *Philiſtine*, whom he, nor none of all his fellows durſt look in the Face. Eliab, *God my Father, or the God of my Father.*

1 *King.* 17. The Father of this Prophet was called *Sobac. Cooper.*

Elijah, was a Prophet born in the City of *Theſba*, who (for the wickedneſs of *Achab*) propheſied that it ſhould not Rain upon the Earth, in the ſpace of three years and an half, and fled from the King (who ſought his Life) and hid himſelf in a little Brook before *Jordan*, where God commanded the Ravens to feed him with Bread and Fleſh both Evening and Morning. And when the Brook began to wax dry, the Lord ſent him to the City of *Sarepta* in the Country of *Sydon*, where he had ordained a certain Widow to ſuſtain him, and when he was come to the Gate of the City, the Widow was there gathering of a few ſticks for her Oven, to whom he called, and ſaid: Woman, ſet me (I pray thee) a little Water to drink: And as ſhe was going, he cryed unto her again, ſaying: Bring me (I pray thee) a morſel of Bread in thine hand alſo: ſhe ſaid again, as truly as the Lord thy God liveth, I have no Bread ready, but e-

The Ravens fed *Elijah.*

The Widow ſuſtaineth *Elijah.*

ven

ven an handful of Meal in a Barrel, and a little Oyl in a Cruiſe, and am now going to dreſs it for me and my Son, that we may eat and dye. Well (ſaid *Elijah*) do as thou haſt ſaid and fear not: But firſt of all, make me a little Cake thereof, and bring it to me, and afterward make for thee and thy Son: for neither ſhall the Meal in the Barrel, nor yet the Oyl in the Cruiſe be waſted or diminiſhed, till the Lord have ſent Rain upon the Earth. And ſo the Widow did as the Prophet bad her, and all things came to paſs as he had ſaid. And during the Prophets abode in the Widows houſe, he reſtored her Child to life, which was dead.

After this, he was commanded by God, to go and ſhew himſelf to *Achab*. And when the King ſaw *Elijah*, he ſaid: Art thou he that troubleth *Iſrael*? No, ſaid the Prophet, it is not I that have troubled *Iſrael*, but thou and thy Fathers houſe, in that ye have forſaken the commandments of God, and ſerved *Baal*: Therefore let all the People of *Iſrael* with the Prophets of *Baal* be brought before me to Mount *Carmel*, and I will tell thee what the Lord ſaith. And when the King had called the People together: The Prophet ſaid unto them, how long will ye halt between two Opinions? If the Lord be God, follow him: But if *Baal* be God, then go after him. And now to know who is the true God, ſaid the Prophet, let there be two Bullocks brought, and give the one to me (which am but one Prophet of the Lord's) and the other to *Baal*'s Prophets which are 450. let them dreſs the one with Wood and no Fire under it, and I will dreſs the other likewiſe: And call ye on the name of your God, and I will call on the name of my God, and then the God that anſwereth by Fire, let him be God. To this the Prophets of *Baal* agreed, and dreſſed their Oxen, which being done, they cry to their God *Baal*, but they cried ſo long without anſwer again, that *Elijah* mocked them, ſaying: Cry out aloud, for it may be that your God

1 *King.* 18.

Elijah mocketh the Prophets of *Baal*.

God is busie in talking, or occupied in following his enemies, or is in his Journey, or else faln a-sleep and must be waked with your cry. And so they cryed on still from morning to night, cutting themselves (as their manner was) with Knives and Lances, till the bloud did follow, and yet their God would not answer. Then *Elijah* took his Bullock and dressed it, and laid it upon the Wood, and made a Ditch round about the Altar whereon the Sacrifice was laid, and poured Water upon the Sacrifice until the Ditch was full: And assoon as he had called on the Name of the Lord, Fire fell down from Heaven, and consumed the burnt Sacrifice, the Wood, the Stones, the Dust, and all the Water that was in the Pit. And when the People saw that, they turned to *Elijah*, and fell upon all the Prophets of *Baal*, and slew them at the Brook *Kyson*.

1 *King.* 19. Now when *Elijah* had thus destroyed *Baal* and his Prophets, he durst not abide the menacing of *Jezabel*, but fled to the Wilderness of *Beersheba*. And having gone a days Journey therein, he sate him down under a *Juniper* Tree, and desired God that he would take his life from him. And as he fell a sleep under the Tree, the Angel of God touched him, and bad him arise and eat, wherewithal he awaked: And seeing a baken Cake and a Pot of Water standing at his Head, he refreshed himself therewith, and laid him down again to sleep. The Angel touched him once more, and bad him arise and eat, telling him that he had yet a great Journey to go, then he arose and did eat again, and with the strength of that Meat, he walked Forty Days and Forty Nights, till he came to *Horeb* the Mount of God, and hiding himself in a Cave all Night, the Voice of the Lord came to him, and asked him what he did there: I have (said he) been very jealous for the Lord God of Hosts: For the Children of *Israel* have forsaken thy Covenant, broken down thine Altars, and slain thy Prophets, with the Sword

Elijah fasteth forty days and forty nights.

Sword, and I only am left, and they ſeek my life, to take it away. Then the Lord commanded him to come out of the Cave, and ſent him to anoint *Hazael* King over *Syria*: And *Jehu* King of *Iſrael*, and *Eliſeus* in his room. Read more of this Prophet in the ſtories of theſe three aforeſaid, in *Achab*, *Ahazia* and *Obadiah*, and *Eliſeus*. Elijah, *God the Lord.*

Eliakim, was the High Prieſt among the *Jews*, at what time *Holofernes* went about to ſubdue them, who ſent Letters all about to the *Jews*, to take in the Mountains, and to ſtop all the ways and paſſages to *Jeruſalem*, that their enemies the *Aſſyrians* might have no recourſe thither. That done, he exhorted the People to earneſt prayer and faſting, aſſuring them that the Lord would hear their Petitions, if they continued ſtedfaſt in the ſame, and give them ſuch power to overthrow the *Aſſyrians*, as he gave to *Moſes* the ſervant of God, which overthrew the *Amalekites* (truſting in their own ſtrength) not with weapon, but with holy prayer. Eliakim, *The Reſurrection of God, or Gods affirmation, or the God of reſurrection, or the God of ſtrength.* *Judith 4. cap.*

Elimelech, was an *Ephraimite* born, dwelling in the City of *Bethleem Juda*, in whoſe days there fell ſuch a dearth in the Land of *Juda*, that he with his Wife and two Sons (the one *Mahlon*, the other *Chilion*) went into the Land of *Moab*, where in proceſs, he and his two Sons died. Elimelech, *My God the King, or the counſel of God.* *Ruth 1, 1, 2, &c.*

Eliphaz, was the Son of *Eſau*, and his Mothers name was *Ada*. Eliphaz, *the ſight of God, or his intent, or endeavour.* *Gen. 36. 4.*

Eliphaz, the *Temanite*, was one of thoſe that came *Job 2. 11.*

to *Job* in his extream afflictions to comfort him. And
4. yet (notwithstanding) he blamed *Job* for impatience,
15. injustice, and for the presumption of his own right-
22. ousness. Also he reproved him, because he challenged wisdome and pureness to himself. Affirming also that he was punished for his sins, and accused him of unmercifulness, and that he denied God's providence, and therefore exhorteth him to repentance. But the Lord
42. 7. was angry with *Eliphaz*, and with his other Companions, because they had condemned *Job* by the outward afflictions, and not comforted him with his mercy, and therefore commanded them to take seven Oxen and seven Rams, and to go and offer a burnt-offering for their offence, and his servant *Job* should pray for them. And they did as the Lord had commanded them.

1. *Chron.* 1, 7. **Elisa**, was the Son of *Javan*, his Brethren were *Tharshish*, *Kittim*, and *Dodanim*. Elisa, *it is God, or the Lamb of God, or God that doth good.*

1. *King.* 19. 19. **Eliseus**, was the Son of *Shaphat*. And being at the Plough with Twelve Yoke of Oxen before him, *Elijah* coming by him cast his Mantle over him, and went his ways. Then *Eliseus* (being inspired with the Holy-Ghost) left his Plough, and ran after *Elijah*, desiring him that he might first go home and take his leave of his friends, and then he would come and follow him, which thing being done, he returned and ministred to *Elijah*,
2. *King.* 2. and went with him to *Bethel*, and from thence to *Jericho*, where the Children of the Prophets came to *Eliseus* and said: Knowest thou not that the Lord will take thy Master from thine Head this day? Yes (quoth he) I know it well, hold ye your peace and be still. And so forth from *Jericho*, they went to *Jordan*, where *Elijah* smote the Waters with his Mantle which divided themselves, so that they two went over on dry Land. And when

The Waters divided.

they

they were on the other ſide of *Jordan*, *Elijah* ſaid to *Eliſeus*: Ask what I ſhall do for thee, ere I be taken away from thee: I pray thee (quoth *Eliſeus*) let thy ſpirit be double upon me. Thou haſt asked (quoth he) an hard thing: Yet if thou ſee me when I am taken from thee, thou ſhalt have it ſo, if not, it ſhall not be. And as they were walking and talking together, *Elijah* was taken up in a Whirlwind of Fire, and in a Chariot of fiery Horſes, which ſight *Eliſeus* ſaw and cryed: My Father, my Father, the Chariot of *Iſrael* and the Horſemen thereof, and ſaw him no more. Then *Eliſeus* rent his own Cloak in two pieces, and took up *Elijah*'s Mantle, which he had let fall from him, and returned to the bank of *Jordan* and ſmote the Waters, ſaying: Where is the Lord God of *Elijah*, and he himſelf? and at the ſecond ſmiting, the Waters divided, ſo that he went over on dry Land to the other ſide again. Then the Children of the Prophets perceiving the Spirit of *Elijah* to be upon *Eliſeus*, came and fell down before him, ſaying: We doubt leſt the Spirit of the Lord hath taken thy Maſter and caſt him upon ſome Mountain, therefore let us ſend forth our Men to go and ſeek him. But *Eliſeus* (knowing aſſuredly that he was taken unto God) willed them not to do ſo: yet they, not therewithall ſatisfied, intreated him ſo much till he was aſhamed, and ſo let them go. And when they had ſought three days and three nights and could not find him, they returned to *Eliſeus*, who ſaid unto them: Did not I ſay, ye ſhould not find him?

Elijah is taken up in the fiery Chariot.

Now, as the Prophet lay at *Jericho*, the Men of the City came unto him, ſaying: Sir, the ſituation of this City (as thou ſeeſt) is pleaſant, but the Water is ſo evil and the ground ſo barren, that it killeth the Inhabitants thereof. Then ſaid *Eliſeus*, bring me a Cruiſe, and put Salt therein. And when they had brought him the Cruiſe, he took it and went unto the Spring of the

The Waters are healed.

Waters, and caſt the Salt therein, ſaying: Thus ſaith the Lord, I have healed this Water, death ſhall no more come thereof, neither barrenneſs to the ground.

2 *King.* 3. *cap.*

After he had thus healed the Water at *Jericho*, and was departed thence to go to *Bethel*, there came little Children out of the City, who in mockery ſaid unto him: Come up thou bald head, come up thou bald head. The Prophet then turned back and beheld the Children, and perceiving their malicious hearts, he curſed them in the Name of the Lord, which Curſe was no ſooner pronounced out of the Prophets mouth, but two Bears came out of the Foreſt and ran upon the Children, and tore in pieces 42. of them: And ſo went he forth to Mount *Carmel*, and from thence to the City of *Samaria*.

The Children for mocking the Prophet, are devoured with Bears.

It came to paſs that when *Jehoram* the King of *Iſrael*, and *Jehoſaphat* King of *Juda* with the King of *Edom*, in their progreſs toward the King of *Moab*, lacked Water, for them and their People, they went (by the counſel of *Jehoſaphat* King of *Juda*) to *Eliſeus* the Prophet, beſeeching him to make Interceſſion for them, that they might have Water to ſuſtain their Hoſt, which elſe were in jeopardy of periſhing: And when the Prophet ſaw the Kings, he ſaid to the King of *Iſrael*: What have I to do with thee? Get thee to the Prophets of *Achab* thy Father, and to the Prophets of *Jezabel* thy Mother: as truly as the Lord of Hoſts liveth, in whoſe ſight I ſtand, if it were not that I regard the preſence of *Jehoſaphat* King of *Juda*, I would not have looked toward thee, nor ſeen thee: But now bring me a * Minſtrel, and when the Minſtrel plaid, the hand of the Lord came upon *Eliſeus*, that he began to propheſie of Water, and of the overthrow of the *Moabites*, which came to paſs on the next morrow, as the Prophet had ſaid, for the *Moabites* being deceived by the Sun's ſhining upon the Water that fell, which made it ſeem as red as bloud, thinking it had been the Bloud of the Kings Hoſt

* This was no ſuch Minſtrel, as uſes to fill the Peoples eares with Songs of ribauldry: but one that ſang Songs to God's glory, and ſo ſtirred up the Prophets heart to propheſie.

Hoſt that had ſlain one another, but when they came, they found the Hoſt of *Iſrael* ready, who fell upon the *Moabites*, and deſtroyed and put them to flight every one. Eliſeus, *God's ſalvation, or a God which ſaveth.*

There was a certain Woman, late Wife to one of the Prophets, which came and complained to *Eliſeus*, that her Husband had left her ſo far in debt, that her Creditors were come to fetch her two Sons away to be their Bondmen. What haſt thou in thy houſe, ſaid the Prophet? Nothing (quoth ſhe) but a little Pot of Oyl: Well (ſaid he) go thy way home, and borrow of thy Neighbours, as many empty Veſſels as thou canſt get, and pour out the Oyl of the Pot into the empty Veſſels, until thou haſt filled them all. And when the Woman had done all as the Prophet had commanded her, ſhe came back again, and told him how mightily her Oyl was encreaſed. Now go (ſaid the Prophet) and ſell ſo much of the Oyl as will pay thy Creditors, and then live thou and thy Children of the reſt. 2 *King.* 4. 1, 2, &c. The Widow left in debt.

There was a certain Woman of great eſtimation in the City of *Shunem*, who hearing tell that *Eliſeus* was come to the City, invited him home to her houſe, and made him great chear. And whenſoever after that, he came into that quarter (which he haunted much) he would ever take that Gentlewoman's houſe in his way. Then ſhe ſeeing that, ſaid unto her Husband, I perceive that this is an holy Man, that cometh ſo oft by our place, let us make him a little Chamber with all things neceſſary for the ſame, that when he cometh this way, he may lodge there, and be quiet therein. And when the new Chamber was made, and finiſhed, the Prophet at his next coming was brought into the ſame, there to take his reſt. He then (conſidering the great proviſion the Woman had made, and how careful ſhe had been for him) ſaid unto *Gehazi* his Man: Go and ask of her what ſhe will have me to do for her? whether it be to 2 *King.* 4. 8, 9, &c.

ſpeak

ſpeak unto the King, or to the Captain of the Hoſt, or any thing elſe, and I will do it. The ſervant went and brought him word again, that ſhe had no Child, and her Husband was old. Well, ſaid the Prophet, ſhe ſhall have a Son, which in proceſs ſhe had indeed. And when the Child was a few Years grown up, it had a deſire to go and ſee its Father and the Reapers in the Field, and being there in the heat of the day, it fell ſuddenly ſick, and was carried home to his Mother, and dyed: But for the Woman's ſake, the Prophet reſtored her Son to life again.

Eliſeus obtaineth a Son for the *Shunamite*.

The *Shunamite*'s Son reſtored from death to life.

2 *King* 4. 38. On a time *Eliſeus* commanded his Cook to make a great Pot of Pottage for the Children of the Prophets which boarded with him, and as one went out for Herbs, he gathered (unawares) his Lap full of wild Gourds, and came and ſhred them into the Pot of Pottage. And when the Children of the Prophets had taſted a little of the Pottage, they (fearing leſt they had been poiſoned) cryed out, ſaying: O thou Man of God, there is death in the Pot. Then the Prophet called for Meal, and threw it into the Pot, and all was well, and no more harm in the Pot.

He maketh the Pottage ſweet.

2 *King*. 4. 42. A certain Man (the dearth being great in the Land) came from *Baal Shaliſa*, and brought to *Eliſeus* twenty Barley-loaves of the firſt-fruits of his new Corn, the which he commanded his Man to give to the People to ſatisfie their hunger. How ſhall I (ſaid he) ſet this before ſo many, will it ſatisfie an hundred perſons? Well, ſaid *Eliſeus*, ſet it before them, for thus ſaith the Lord, they ſhall eat, and there ſhall remain: And ſo the Loaves were ſet before the People, and they did eat, and left over, according to the Word of the Lord.

The Loaves are multiplied.

2 *King*. 6. 1, &c. *Eliſeus* had ſo many of the Prophets children with him at Board and Bed, that his Houſe was too little for them all, wherefore they ſaid to him, that they would go to *Jordan*, and build them a bigger Houſe to dwell

dwell in, deſiring him to go with them. And as a certain Man was felling down a Tree to ſerve for the building, the Axe head ſlipt off the Helve, and fell into the Water. Then the Man cried to *Eliſeus*, and ſaid: Alas, Maſter, help me to have it again, for it was lent me. Where fell it in, ſaid the Prophet? and when the Man had told him, *Eliſeus* cut down a piece of Wood, and caſt it into the Water, and immediately the Iron did ſwim. And then the Man ſtretched forth his hand, and took it up. Iron ſwimeth.

He propheſied unto the *Shunamite* (whoſe Son he had raiſed from death) of a great dearth which ſhould come and continue upon the Land ſeven years, giving her counſel therefore to go and ſojourn in ſome other plentiful Countrey, till theſe years were expired, whoſe counſel ſhe followed, and went with all her Houſhold into the *Philiſtines* Land, where ſhe remained theſe ſeven years of dearth, which being ended, ſhe returned home again. And when ſhe came to her Houſe, another having poſſeſſion thereof, withheld it from her, wherefore ſhe went to the King to make her complaint, at which time it happened the King to be talking with *Gehazi* the ſervant of *Eliſeus* the Prophet, who was declaring unto the King what great and notable deeds his Maſter *Eliſeus* had done, and among all, declared of a dead Body which he had raiſed up from death to life, and as he was telling of theſe things unto the King, the Woman came with her Son, and required her Houſe and Land again: And when *Gehazi* ſaw the Woman, he ſaid: O my Lord and King, this ſame is the Woman that I told your Grace of even now, and this is her Son that was raiſed from death. Then the King commanded her Houſe and Land to be reſtored her again, with all the Rent and Profits thereof, from the firſt day ſhe left it, till that preſent time. 2 *King.* 8. 1, &c. The *Shunamite* is reſtored to her houſe and Land again.

Finally, when the time drew nigh, that *Eliſeus* the Prophet 2 *King.* 13. 14. &c.

Prophet ſhould dye, *Joaſh* King of *Iſrael* came to viſit him, and as he ſtood before him, and conſidered what a loſs he ſhould have of that good Man, which had been ſo great a defence unto his Realm, the tears ran down his cheeks, and he ſaid: O my Father, my Father, the Chariot of *Iſrael*, and the Horſemen of the ſame. And when the Prophet ſaw the King, he bad him take his Bow and Arrows in his hand, and make him ready to ſhoot. The Prophet put his hands upon the King's hand, and cauſed a Window to be opened Eaſtward, (which was toward *Syria*) and bad the King ſhoot, and he ſhot: The Arrow of the Lord's deliverance, (ſaid *Eliſeus*) and the Arrow of deliverance from *Syria*. For thou ſhalt ſmite *Syria* in *Aphek*, till thou have made an end of them. Now take thine Arrows in thine hand (ſaid the Prophet) and ſmite the ground, and he ſmote thrice and ceaſed. Then was the Prophet angry, that he had ſmitten the ground no oftner, for if (ſaid he) thou hadſt ſmitten five or ſix times, thou hadſt ſmitten *Syria* until thou hadſt made an end of them, whereas now thou ſhalt ſmite them but thrice, and ſo *Eliſeus* dyed, and was buried. The ſame year came the *Moabites* into the Land of *Iſrael*, and as ſome of the *Iſraelites* were burying of a Man, and had ſpied the Souldiers, they caſt the Man into the Sepulchre where *Eliſeus* the Prophet was buried, and when the dead Man was let down, and touched the Body of *Eliſeus*, he revived, and ſtood up upon his Feet as lively as ever he was.

Luk. 1. 24, &c. **Elizabeth**, was the Wife of *Zachary* the Prieſt, and came of the Daughters and Poſterity of *Aaron*. She was long barren, but at laſt ſhe conceived by *Zachary* her Husband (according as the Angel of God had ſaid unto him.) And being great with Child, *Mary* the Wife of *Joſeph* (which was alſo conceived by the Holy Ghoſt) came to viſit *Elizabeth* her Couſin, who had no ſooner heard the

the ſalutation of *Mary* the Mother of God, but the Babe ſprang in her Belly, whereupon ſhe was filled with the Holy Ghoſt, and cried out with a loud voice, ſaying: Bleſſed art thou among Women, and bleſſed is the fruit of thy Womb: And whence happeneth this to me, that the Mother of my Lord ſhould come to me? For behold, as ſoon as the voice of thy ſalutation ſounded in mine ears, the Babe ſprang in my Belly for joy: And bleſſed is ſhe that believed, for thoſe things ſhall be performed, which were told her from the Lord. And when the time was come that *Elizabeth* ſhould be delivered, ſhe brought forth a Son, which her Neighbours and Kinsfolks would have named *Zachary* after his Father, but *Elizabeth* would none of that, but ſaid his Name ſhould be *John*. Elizabeth, *the Oath of God, or the fulneſs of God.*

Elkanah, the Son of *Jeroham*, an *Ephraite* born, had two Wives, the one named *Hannah*, and the other *Peninnah*. By his Wife *Peninnah* he had Children. But by *Hannah* he had none. It was his manner every Feſtival day to go up and pray, and to offer unto the Lord of Hoſts in *Shilo* (where the Ark of the Lord was at that time) And in one ſolemn Feaſt day (among all other) as he offered unto the Lord, he gave unto *Peninnah* his Wife, and to her Sons and Daughters, portions: but unto *Hannah* (whom he loved) he gave a worthy Portion. And on a time when he ſaw his Wife *Hannah* weep in the Houſe of the Lord for ſorrow ſhe could have no child, he ſaid: *Hannah*, why weepeſt thou? and why is thy heart ſo troubled that thou canſt not eat? Am not I better to thee than ten Sons? as though he ſhould ſay, Is it not enough for thee, that I love thee, no leſs than if thou hadſt children? This he ſaid to comfort her. And at the laſt, God gave him a Son by her, named *Samuel*, after whoſe birth he went up to offer unto the Lord, and to give him thanks. But *Hannah* would not go with him un- 1 *Sam.* cap. 1.

til she had weaned her Son. Elkanah, *the Zeal of God, and the possession of God.*

Phil. 2. 25. **Epaphroditus,** was a certain godly Brother, whom the *Philippians* sent to *Paul* (being in Bonds at *Rome*) with their charitable relief. Who being there, ministred unto him in his need, and was so faithful a fellow-souldier with *Paul* in setting forth the Gospel of Christ, and put himself in such hazard, that he fell sick and was like to have dyed. Now *Paul,* to comfort the *Philippians,* which were full of sorrow and heavines for *Epaphroditus* their Apostle, because they heard he was sick, was the more desirous (after his recovery) to send him home again in the company of *Timotheus,* with his Epistle that they might be the less sorrowful, and rejoyce the more at his coming, willing them to receive him with a loving Christian affection in all joyfulnes, and not to make much on him only, but on all such as were like unto him. Epaphroditus, *Pleasant.*

Col. 4. 12. **Epaphras,** was a faithful Servant, by whose labour and preaching the *Colossians* heard the Gospel, and believed it, and being in Prison with *Paul* at *Rome,* prayed for those *Colossians,* that they might be perfect, and filled in all the will of God after true knowledge. He bare a fervent mind to them of *Laodicea* and them of *Hierapolis.* Epaphras, *Frothing.*

Rom. 16. 5. **Epenetus,** was the first that *Paul* brought to the Christian Religion among them of *Achaia,* unto whom *Paul* had him saluted. Epenetus, *Worthy of praise.*

Gen. 48. 13. *&c.* **Ephraim,** was the youngest Son of *Joseph,* and born in *Egypt.* His Mothers Name was *Asnath* the Daughter of *Potipher* Priest of *On,* and his eldest Brother was *Manasses,* which two being brought before their

* God preferreth that (many times) which Man

their Grandfather *Jacob* to receive his bleſſing, he preferred * *Ephraim* the younger, before *Manaſſes* the elder, yet putting *Joſeph* their Father in comfort that *Manaſſes* ſhould be great, but *Ephraim* ſhould be greater. Of the Genealogy of *Ephraim*, read 1 *Chron.* 7. Ephraim, *Fruitful, or encreaſing.*

deſpiſeth, and deſpiſeth that which man alloweth.

Ephron, the Son of *Zoar*, dwelt among the *Hethites*, having a piece of Land which *Abraham* had a mind to buy, to bury *Sarah* his Wife therein. And when the matter was broken to *Ephron* (by *Abraham*) to ſell his Ground for ſo much Money as it was worth; *Ephron* willingly offered to give it him freely to bury his dead, and to do withal what he would. But notwithſtanding, *Abraham* forced him ſo much to know the price thereof, that *Ephron* ſaid: My Lord, the Land is worth four hundred * Sicles, but what is that between thee and me, take it freely (I beſeech thee) and bury thy dead at thy pleaſure. And ſo he received of *Abraham* for his Land the Summ aforeſaid. Ephron, *Duſt, or low on the ground.*

Gen. 23. cap.

* The common Sicle is about the value of twenty pence.

Er, the Eldeſt Son of *Judah*, the Son of *Jacob*, was married to a Woman called *Thamar*, and for his great wickedneſs, the Lord ſlew him. Er, *Watchful, and making bare, or pouring forth.*

Gen. 38. 7.

Eraſtus, was the Chamberlain, or Receiver of the City of *Corinth*, and one of *Paul*'s Miniſters, whom he ſent from *Epheſus* into *Macedonia*, with one *Timotheus* (intending himſelf to follow after) to gather Mens alms for the relieving of ſuch as were needy and poor at *Jeruſalem*. Eraſtus, *Amiable.*

Act. 19. 22. *Rom.* 16. 23. 2 *Tim.* 4. 20.

Eſay, the Son of * *Amos* was an holy Prophet of the Tribe of *Judah*, in whom was ſuch abundance of the

Eſay 1. 1. 42. 1. 45. & 53. *cap.*

* *Amos* the Father of *Esay*, was Brother to *Azariah* King of *Judah*, and *Esay* was Father-in-law to *Manasses*, who put him to death.

ſpirit of Prophecie, that he propheſied ſo much of Chriſt, that he ſeemed rather to be an Evangeliſt, than a Prophet. He was of ſuch holineſs, that in the time of King *Ezechias*, when a City was beſieged, he by his Prayer obtained of God, that Water ſprang up in little quantity, ſo that the People did not periſh for lack of Water, and when the Enemies had won the City, and beſieged *Selom*, as often as the *Jews* came for Water, the Water ran out of the Earth abundantly, and they took Water: But the ſtrangers when they came, could not find it. This holy Man for his liberty of ſpeech, in rebuking of the ſin of the Princes and the People, and for the propheſying of the vengeance of God upon that Countrey and People, was cut in two pieces with a Saw, and buried under an Oke, but afterward he was tranſlated and buried by the Sepulchre of Kings. He was before the coming of Chriſt 800. years. *Eliote.* Eſay, *the health of the Lord.*

Gen. 25. 25.

Of *Esau* came the *Edomites*. *Esau* was called *Edom*, that is red, becauſe he ſold his birthright for a meſs of red Pottage.

Eſau, was the eldeſt Son of *Iſaac*, born with his Brother *Jacob* at one birth of their Mother *Rebekah*. *Jacob* was ſmooth of body, and *Eſau* rough and hairy, who became a great hunter, wherefore his Father loved him the better, becauſe (now and then) he did eat of his Veniſon. On a time coming from hunting, he was ſo weary and faint for hunger, that he was almoſt dead: And ſeeing his brother *Jacob* to have ſod a Pot of Pottage, he prayed him to give him a few thereof to eat. Sell me now thy Birthright (quoth he) and I will. Then *Eſau* eſteeming more his Belly, than the benefit of his Birthright, ſold it to *Jacob* for a Meſs of Pottage. And when he had filled his Belly well, he went his way and paſſed forth, till he came about the Age of Forty Years. And then he took him two Wives, the one *Judith* the Daughter of *Beri*, and the other *Baſhemath* the Daughter of *Elon*, both which Women were diſobedient to their Father

26. 34.

and

and Mother-in-law. After this (his Father being old and blind for age) he went out to kill ſome Veniſon for his Father, that he might eat thereof, and bleſs him before he died: But when he had dreſſed it, and brought it for his Father to eat, *Jacob* had prevented *Eſau*, and gotten his bleſſing from him, for the which he hated *Jacob*, and threatned to kill him, wherefore *Jacob* was ſent away into *Meſopotamia*, partly to avoid the malice of *Eſau*, and partly to get him a Wife there, becauſe his Father would not have him marry with the *Canaanites*. Then *Eſau* perceiving that the Daughters of *Canaan* diſpleaſed *Iſaac*, he (to pleaſe his Father) took to Wife the Daughter of *Iſhmael*, *Abraham*'s Son. And ſo theſe two Brethren being thus ſeparated the one from the other, in proceſs became both very rich. And in the end, when (by the providence of God) they met together again, God had ſo altered and changed the mind of *Eſau*, that he moſt lovingly embraced his Brother *Jacob*, miniſtring to him ſuch kindneſs, as though he had never born him any diſpleaſure at all: And ſo in fine, departed as loving friends, *Jacob* toward *Succoth*, and *Eſau* to Mount *Seir* his own poſſeſſion. Eſau, *VVorking*. 27. cap. 28. 1, 2, &c.

Eſhcol, was Brother to *Mamre* and *Aner*, which three were *Abraham*'s confederates, and his partakers in the reſcuing of *Lot* his Brother out of the hands of *Kedorlaomer*. Eſhcol, *a Cluſter*. *Gen.* 14. 13. 24.

Eſdras, the Son of *Saraia*, was a notable Scribe in the Law of *Moſes*, and long in captivity at *Babylon*, but at laſt by the licence of *Artaxerxes*, he came from *Babylon* to *Jeruſalem* again, with the *Jewes* to repair the Law and City of God, and to teach the People the right way of the Lord. He gathered and brought in order all the Books of the Laws of God, which were by the *Chaldees* ſcattered and deſtroyed. This Man's living was 1 *Eſd.* 7. 8 cap. 9 and 10 cap.

was ſo upright and holy, and ſo eſteemed among the People, that when they had offended the Lord in contracting themſelves with the Gentiles, at his godly preaching and counſel, they repented, and put away their ſtrange Wives, and turned to the Lord again. Eſdras, *an Helper.*

Eſther 2 cap. **Eſther**, the Daughter of *Abian* a *Jew* born, was a goodly young Damoſel, and (after the death of her Father and Mother) nouriſhed and brought up in the houſe of *Mardocheus* her Fathers Uncle: During which time, *Vaſhti* (for her diſobedience to *Ahaſuerus* the King) was depoſed from her Princely ſtate: And then to have another placed in her room, certain fair young Damoſels and Virgins (among which *Eſther* was one) were taken up by Commiſſion, and brought to the Court, and there found at the King's charges for the ſpace of xii. Moneths with all manner of ſumptuous Deckings, to the end the King might chooſe one of them (whom he fancied beſt) to be his Queen. And when the time of chooſing came, he liked *Eſther* above the reſt, and made her Queen in the
Eſther 3. cap. room of *Vaſhti*. It happened after this, that a miſchief was deviſed againſt the Queens Nation the *Jews*, by one in great authority about the King, called *Haman*: and being certified thereof by *Mardocheus* her Uncle, ſhe was ſo ſore aſtonied, that ſhe wiſt not what to do: for no help
4. cap. in that matter was to be had, but only in the King, to whom ſhe durſt not go, becauſe he had given a commandment, that whoſoever ſhould preſume to come unto him before they were called, ſhould ſuffer death. Wherefore *Eſther* not being called in thirty days before, was afraid of the danger. Nevertheleſs, ſhe conſidering with her ſelf, that either ſhe muſt put her life in hazard, or elſe ſuffer the whole Nation of the *Jews* to periſh,
5. cap. caſt all fear aſide, and went to the King: And preſenting her ſelf before him, he put forth his golden Scepter in token

ken of his ſpecial favour towards her, demanding what ſhe would have: Nothing (quoth ſhe) but that it would pleaſe your Majeſty, and *Haman*, to come to the Banquet which I have prepared. To the which he went, and being there, demanded of *Eſther*, what thing it was ſhe required. Oh (quoth ſhe) if it ſhall pleaſe your Highneſs to give me my petition, and to fulfil my requeſt, then let my Soveraign Lord and *Haman* come again to morrow, and I will certifie your Grace of all. And on the morrow when the King was come, he ſaid to *Eſther*: Now what is thy requeſt, I pray thee ſpeak. Then ſpake *Eſther* and ſaid: If I thy poor Handmaid have found ſo much favour in thy ſight (O King) to have my Petition granted, then I moſt humbly beſeech thee to grant me my Life, and the Lives of all my People the *Jews*, which are not only ſold to be Bond-ſervants, (for I would to God it were ſo) but to be ſlain and utterly deſtroyed all in one day. Who is he (ſaid the King) that dare preſume to do ſuch a deed? Oh ſaid *Eſther*, and if it ſhall pleaſe your Majeſty to know the truth, our great Enemy and Adverſary that hath conſpired our deaths, is even this wicked *Haman*, whom your Grace hath exalted ſo high. Upon the which complaint of *Eſther*, the King's indignation was kindled ſo ſore againſt *Haman*, that he was hanged, and the *Jews* reſtored for *Eſther*'s ſake. Read the ſtory of *Mardocheus*. Eſther, *Hid.* 7. cap.

Eubulus, was one of the faithful Congregation at *Rome* with *Paul*, when he ſent his Epiſtle to *Timothy*. 2 *Tim.* 4. 21.
Eubulus, *VViſe, or of good Counſel.*

Evil-merodach, was *Nabuchodonoſor*'s Son. And being King after him, he delivered *Jehojakim* King of *Juda* out of Priſon, wherein he had lain by the ſpace of Thirty Years, and exalted him above all the Princes in 2 *King.* 25. 27.

Babylon,

Babylon, assigning him a certain portion every day from his own Table as long as he lived. Evil-merodach, *Bruising, or beating in pieces the fools bitterness. A fool bitterly bruised, or contrite.*

2 Tim. 1. 5. **Eunice**, was the Daughter of *Lois*, and the Mother of *Timothy*, which Women (both the Mother and the Daughter) are highly commended of *Paul* for their sincerity of faith, which he desireth *Timothy* earnestly to follow. Eunice, *a good Victory, or Conquest.*

Phil. 4. 2. **Euodias**, was a certain faithful Preacher of Christ, to whom *Paul* sent commendations, desiring him and *Syntyche* to agree in one true concord of minds, in promoting the Gospel of Christ. Euodias, *a good savour, or well smelling.*

Act. 20. 9, &c. **Eutychus**, was a certain young Man, which when the Disciples were gathered together upon one of the Sabbath days (as their custome was) to break Bread, that is to say, to celebrate the Lord's Supper, gat him up into one of the Windows of an upper Chamber (where were many Lights set, because it was Night) to hear *Paul* preach, who continued his preaching so long, that the young Man waxed sleepy, and at the last, sleep came so sore upon him, that he fell out of the Window down to the ground three floors high. And when the People ran to take him up, they found him dead, and brought him into the house: when *Paul* perceived that he was dead, he went down to the young Man, and embraced him, and said to the Disciples: Be ye not troubled with this chance, for there is life in him. And so *Paul* went up again, and made an end of his Sermon. And in the morning after *Paul*'s departing, the young Man was brought up into the Chamber alive, to the great comfort of all them that were there. Eutychus, *Fortunate.*

Ezechiel,

Ezechiel, the Son of *Buzi* the Priest, was a Prophet of the country *Sareta* in *Syria*, and of the line of Priests. He had many revelations and visions, and by him God shewed many great miracles, for in the time of a great scarcity, he by prayer obtained of God abundance of fish, whereby the people were sufficiently refreshed. Also when the people were oppressed, he stood and made their enemies so abashed with miracles and wonderful sights, that they left off their enterprise. Being in the countrey of *Chaldea*, he told the people of many things done in the Temple of *Jerusalem*. He brought the people out of *Chaldea* to *Jerusalem*, to the reproach of the Infidels. He being in *Babylon* judged the Tribe of *Dan* and *Gad*, for that they had wickedly done against the Lord, in persecuting them which believed on the Law. And he shewed unto them a terrible token, for Adders devoured their children, and all their cattel. At the last, he was slain at *Babylon* by the Duke of the people (who caused him to be drawn with wild horses, which beat out his brains) because he reproved him for Idolatry, and he was buried in the field of *Mamre*, in the Mount of *Sem* and *Arphaxad*, progenitors of *Abraham*. He prophesied of the return of the children of *Israel*, and also of the coming of Christ. He lived afore the Incarnation of Christ 617. years. *Ezechiel*, Strength of the Lord.

Ezek. 1. 3.

This story is drawn out of Master Eliots *Dictionary, with the story of* Esay *before.*

F.

FELIX, was the high President at *Cesarea* under the Emperor, to whom *Lysias* the chief Captain sent *Paul* prisoner to be examined before him. And when he had brought *Paul* forth before his accusers, and heard his accusation made by one *Tertullus* an orator, *Felix* beckoned to *Paul*, that he should answer for himself, and when he had heard *Pauls* answer, he deferred the examination of the matter until another time, saying

Act. 24. *chap.*

unto *Pauls* adverſaries, that for as much as *Lyſias* the chief Captain did know the whole matter as it ſtood, he would at his coming, hear them further. And ſo gave commandment unto his under Captain, that he ſhould in the mean ſeaſon keep *Paul* in ward, but yet ſo, that he might be gently ordered, and be ſometime at liberty, and that his familiars might freely repair unto him, and bring unto him ſuch things as he lacked. It was not long after this before *Felix* (being returned to *Ceſarea* again with his wife *Druſilla* a Jew born) called forth *Paul*, being deſirous to have further knowledge of him as concerning the Sect that he profeſſed. And as *Paul* preached unto him of Righteouſneſs, of Temperance, and of Judgment to come, *Felix* trembled for fear, and ſent him away for that time, ſaying, that at a convenient leiſure he would ſend for him again. This corrupt Magiſtrate gaped for bribes and rewards to looſe *Paul*, and therefore called him the oftner, thinking that *Paul* would have given him a piece of money to be delivered, but when he ſaw that none would come, and *Portius Feſtus* was ſent from *Nero* the Emperor to ſucceed him in his room, than willing rather to ſhew the *Jews* a pleaſure, than to deliver *Paul*, left him in priſon bound. *Felix*, Happy.

Acts 25. cap.

Feſtus, *Portius* (by *Nero* the Emperor) was made Preſident in the room of *Felix*. Which *Feſtus* within three days after he came to his Province, went up from *Ceſarea* to *Jeruſalem*, where the High Prieſts and Elders of the *Jews*, informed him of *Paul*, deſiring his favour againſt him, and that he would ſend for him to have the matter pleaded there. Whoſe requeſt if *Feſtus* had granted, they were fully bent to have ſlain *Paul* in the way coming to *Jeruſalem*: But *Feſtus* made anſwer that the priſoner ſhould remain at *Ceſarea* until his coming, whither (ſaid he) I intend ſhortly to repair,

repair, and if there be any among you that is able to accuſe him, let them go down with me, and they ſhall be heard. And ſo when *Feſtus* was come to *Ceſarea*, the next day after he ſate in judgment upon *Paul*. Againſt whom the *Jews* laid many grievous complaints, which they were not able to prove, ſo long as *Paul* anſwered for himſelf. Then *Feſtus* (willing to do the *Jews* a pleaſure) ſaid unto *Paul*: Wilt thou go up to *Jeruſalem*, and there be judged of theſe things before me? Then ſaid *Paul*; I ſee no cauſe wherefore I ſhould go thither, but may be judged as well here as there. But foraſmuch as the *Jews* ſeek my condemnation againſt all right and Juſtice, I appeal to the Emperor. Well (ſaid *Feſtus*) thou haſt appealed to the Emperour, and to him ſhalt thou go. Within a few days after this, it chanced that King *Agrippa* with *Bernice* his wife, came unto *Ceſarea* to ſalute and welcome *Feſtus* the new Preſident. And during the Kings aboad there, *Feſtus* (on occaſion) rehearſed *Pauls* matter unto him, ſaying: *Felix* my Predeceſſor left here a certain man in hold, whom the chief Prieſts and Elders of the Jews at *Jeruſalem*, complained of, deſiring me for their ſakes to give ſentence againſt him. To whom I anſwered, that it was not the cuſtom of the *Romans*, to give ſentence againſt any man, before his accuſers were brought before him, that he might make anſwer for himſelf. And ſo when his accuſers were come hither, I on the next day ſat in judgment, and commanded the priſoner to be brought forth before me, againſt whom his accuſers brought no accuſation of ſuch things as I ſuppoſed they would have done, but demanded certain queſtions of him concerning their own ſuperſtition, and laying to his charge one *Jeſus* which was dead, whom he affirmed to be riſen from death to life again. And foraſmuch as I wiſt not well what to ſay in this matter, I asked him whether he would go to *Jeruſalem*, and

there be judged. And when he had refuſed that, and appealed to *Ceſar*, I commanded him to be kept in priſon, until I might have occaſion to ſend him to *Ceſar*. Then ſaid the King to *Feſtus*: I have heard much of that ſame *Jeſus* and his Diſciples, and therefore am much deſirous to hear the fellow ſpeak my ſelf, before he go to *Ceſar*. Whereupon, *Feſtus* on the next morrow brought forth *Paul* into the common hall before *Agrippa* the King, ſaying on this wiſe: King *Agrippa*, and you all that be here preſent, ye ſee this man, whom all the *Jews* have complained on to me, both at *Jeruſalem* and here, crying that he ought not to live any longer; and yet have I made inquiry, and can find nothing worthy of death that he hath committed: nevertheleſs, for as much as he hath appealed to the Emperour, I am determined to ſend him thither; and yet becauſe I have no certain thing to write unto his Majeſty, I have brought him forth before you, and ſpecially to thee King *Agrippa*, that after examination had, I might have ſomewhat to write, for me-thinks it ſtandeth with no reaſon, to ſend a priſoner, and not to ſhew withal what is laid to his charge.

Act. 26. cap. And when *Agrippa* ſaw *Paul* ſtand before him, he ſaid: thou art permitted to ſpeak for thy ſelf, if thou haſt any thing to ſay in thy defence, ſay on. Then began *Paul* to ſpeak, and made ſuch a pithy declaration of his former life, and of his calling to Chriſt, that *Feſtus* (which was not skilful in the Jews religion) thought all his ſayings to be but madneſs, and cryed out with a loud voice, ſaying, that he was beſide himſelf, and that much learning had made him mad. Then after ſentence given by King *Agrippa* that *Paul* ſhould be ſent to the Emperor, *Feſtus* delivered him and certain

27. 1. other priſoners in bonds to the Emperours Centurion named *Julius*, who conveyed them into *Italy*. *Feſtus*, Solemn, or Holy-day.

Fortuna-

Fortunatus, was a faithful Soldier of Chriſt, whom *Paul* ſent in the company of *Stephanus* and *Achaicus* with his letters from *Philippi* to the *Corinthians*. *Fortunatus*, Lucky. 1 *Cor.* 16. 17.

G.

GABELUS, was a certain man of the Kinred and Tribe of *Tobias*, dwelling in the country of *Media* in a City called *Rages*. And being fallen into poverty, *Tobias* lent him ten Talents of ſilver upon a bill of his hand, whereby *Gabelus* was greatly holpen, and in proceſs paid the ſame again to *Tobie* when he had need, with great thanks. Read *Toby* the younger. *Gabelus*, The end, or border, or threſhold, and entrance. *Tobi.* 1. *c.* 9. *cap.*

Gad, the ſon of *Jacob* and *Zilpah*. When the Tribe of *Gad* had long journeyed with the reſt of the *Iſraelites* their brethren, toward the land of *Canaan*; *Gad* and *Reuben* with the half Tribe of *Manaſſes*, deſired of *Moſes* to have their poſſeſſion on this ſide of *Jordan* Eaſtward (and not on the other ſide) becauſe it was a land meet for Cattle, whereof they had great ſtore. To whom *Moſes* anſwered, ſaying: Shall your brethren go harneſſed before the Lord, and ye ſit ſtill and do nothing? wherefore will ye diſcourage the hearts of the people? ſo did your Fathers when I ſent them from *Cadeſh Barnea*, to ſearch and ſee the land, diſcouraging the hearts of the people, reporting ſo much evil of the land, that they were ready to return into *Egypt*, whoſe doings did ſo provoke the Lord to anger, that he ſware that none of them all ſhould ſee that good land, ſave *Caleb* and *Joſhua*. Therefore (ſaid he) if ye do now leave your brethren, and will not go harneſſed before them until the Lord hath caſt out their enemies, ye do ſo much *Gen.* 30. 11. *Num.* 32. *cap.*

much ſin againſt the Lord, that he will ſurely find it out. And when they heard *Moſes* ſay ſo, they anſwered, ſaying: We do not intend to leave our brethren, our meaning is nothing leſs than ſo to do, but rather that we might be ſuffered to make in this place ſheep-folds for our cattel, and houſes for our wives and children, to leave them therein, which being done, we our ſelves will go forth before our brethren harneſſed, and will not return home to our houſes, until we have brought them to their places, and that every one of them be poſſeſſed in his inheritance. Then *Moſes* contented with this anſwer, granted their requeſt. And ſo they builded ſheep-cotes for their Cattel, and houſes for their families, wherein they left them, and went forth with their brethren, until they had performed their promiſe, and then returned home again. And when they had reſted a while at home, they went and built an Altar near *Jordan*, and that a very great one. And when the reſt of the children of *Iſrael* heard that the children of *Reuben*, *Gad*, and *Manaſſes* had built them an Altar in * *Gilead* beſide *Jordan*, even on the ſame ſide that they were of in the land of *Canaan*, they were ſore offended, and ſo angry, that they gathered themſelves together to battel againſt them. And being ready prepared, they ſent *Phinehas* the ſon of *Eleazar* the Prieſt, and with him ten Princes, of every chief houſe one, to know for what purpoſe they had made them an Altar, and whether it were to rebel againſt the Lord or no. And when they had done their commiſſion, the other anſwered, and ſaid, that God was their witneſs, that they had done it for no evil purpoſe, either to rebel againſt the Lord, or to ſwerve from his laws and ordinances in any point, but rather for this conſideration, to be a witneſs between us and you, and our generations after us, leſt it ſhould chance another day, that your children ſhould ſay unto ours: what have ye to do with the Lord God

Joſhua 22. cap.

* *This country alſo was called* Canaan, *becauſe the* Amorites *dwelling there, were called* Canaanites.

God of *Iſrael* (ye children of *Reuben* and of *Gad*) the Lord (ye ſee) hath made *Jordan* a border between us and you, and therefore ye can have no part in the Lord with us; and ſo ſhould your children make our children ceaſe from fearing the Lord. And therefore to prevent ſuch an inconvenience, we took advice, and made this Altar, that if any ſuch kind of talk ſhould be miniſtred of your children to ours in time to come, that then our children might anſwer and ſay again: Behold the faſhion of the Altar of the Lord, which our fathers made, neither for burnt-offerings nor ſacrifices, but for a witneſs between us and you, that our part is in the Lord as well as yours. And when *Phinehas* and the other Princes had heard their anſwer, they were well content, and returned, and ſo the matter ended. They called the Altar, Our witneſs that the Lord is God. *Gad*, a Band, or Gariſon.

Gad the Prophet came to *David* lying in the land of *Moab*, ſaying: Abide not in hold, but depart and go into the land of *Judah*. At another time when *David* had offended the Lord in numbring his people, *Gad* was ſent unto him, to give him choice of three things, whether he would have * ſeven years famin, or three months to fly before his enemies, or three days peſtilence in the land.

1 *Sam* 22. 5.
2 *Sam.* 24. 13.

* *Three years of famin were paſt for the* Gibeonites *matter, and this was the fourth year, to the which ſhould have been added other three years.* 1 *Chron.* 21. 11, 12.

Gaius, a certain * faithful brother dwelling in *Derbe*, was one of *Pauls* companions, and in great jeopardy of his life at *Epheſus*, thorow the ſedition of *Demetrius* the Silverſmith; but after the buſineſs was ended, he accompanied *Paul* into *Aſia*. To this man St. *John* wrote his third Epiſtle. *Gaius*, the Lord, or Maſter of the tongue.

* *Act.* 19.29. 20. 4.

Gallio was Proconſul of *Achaia*, to wit, the Lord Deputy

Act. 18.12. &c.

Deputy under *Ceſar* the Emperor in the Countrey of *Achaia*. In this time, it hapned the *Jews* which had made a conſpiracy againſt *Paul*, to bring him before the place of judgment where *Gallio* ſate as Judge, accuſing *Paul* unto him, of new doctrine. But when *Gallio* perceived the controverſie between the Jews and *Paul* was concerning Jewiſh Religion, he ſought to rid his hands of them: and preventing *Paul* (who was ready to ſpeak in his own defence) ſaid: O ye *Jews*, if it were a matter of wrong, or an evil deed, reaſon would that I ſhould hear you, but if it be a queſtion of words, or names, or of your law, look unto it your ſelf, for I will be no Judge in ſuch matters. And ſo cauſed them to depart the place. *Gallio*, giving Milk, or having Milk.

Act. 5. 34, &c. **Gamaliel**, one of the ancient *Phariſees*, was *Pauls* Shool-maſter, and in high eſtimation among the people, both for his excellent knowledge in the law, and for his ſingular wiſdom. When the Apoſtles were brought by ſome of the Council for preaching in the name of Chriſt, whoſe lives (he perceived) the Council ſought: he deſired that for a while the Apoſtles might depart out of the Council-houſe. And when they were gone, he ſaid: Ye men of *Iſrael* take heed to your ſelves what ye intend to do as touching theſe men, for before theſe days roſe up one *Theudas* boaſting himſelf, to whom reſorted a number of men, about 400. who was ſlain, and they all which believed him, were ſcattered abroad, and brought to nought. After this man roſe up one *Judas* of *Galilee*, in the time when Tribute began, who drew away much people after him, he alſo periſhed, and all that obeyed him were ſcattered abroad. And now I ſay unto you, refrain your ſelves from theſe men, and let them alone: For if this Counſel, or this work be of men, it will come to nought: but if

if it be of God, ye cannot deſtroy it, leſt ye be found to ſtrive againſt God. Gamaliel, *God's reward.*

Gedaliah, the Son of *Ahikam,* was a great Captain under *Nabuchodonoſor,* whom he made Governour of the Land of *Judah* to rule the People which he had left behind him at the deſtruction of *Jeruſalem,* who intreated the People ſo gently and ſo friendly, that all the *Jews* which were ſcattered about in the Land (hearing of his gentleneſs) reſorted unto *Gedaliah,* and found great favour at his hand, for the which they bare unto him their hearty good wills. Inſomuch that when *Baal* King of the *Ammonites* had ſent one *Iſhmael* (under pretence of friendſhip) to ſlay him, the Captains of the *Jews* (having knowledge thereof) were ſo ſore afraid of *Gedaliah,* leſt any misfortune ſhould chance him, that they told him of *Iſhmael's* conſpiracy. And one among the reſt named *Johanan,* offered himſelf to diſpatch *Iſhmael* out of the way ſo ſecretly, that the deed ſhould never be known. But *Gedaliah* not crediting their words, neither yet miſtruſting *Iſhmael,* would ſuffer nothing to be done unto him. And ſo forſaking the counſel and admonition of his friends, and truſting too much to *Iſhmael,* he was of him (in fine) moſt treacherouſly ſlain in his own houſe. Gedaliah, *the Greatneſs of the Lord, the hem, or skirt of the Lord.*

2 *King.* 25. 22. &c.

Jer. 40. *cap.*

Murder committed under pretence of friendſhip.

Jer. 41. 2.

Gedeon, the Son of *Joaſh,* was of the Tribe of *Manaſſes.* To whom the Angel of the Lord appeared as he was threſhing of Wheat, ſaying: The Lord is with thee thou valiant man. Then ſaid *Gedeon,* If the Lord be with us, why is all this evil come upon us? We have heard (by our Fathers) of all the miracles which the Lord did for his People in *Egypt,* and now hath he forſaken us, and given us over into the hands of the *Midianites.* Well (ſaid the Angel) go thy way in

Judg 6. *cap.*

this thy might and ſtrength which I have given thee, for thou ſhalt deliver *Iſrael* out of the hand of their enemies. Oh Lord (quoth *Gedeon*) wherewith ſhall I ſave *Iſrael*, ſeeing my Kindred is but poor, and I the leaſt of all my Fathers houſe? With my help (ſaith the Lord) ſhalt thou ſave *Iſrael*, for I will be with thee, and thou ſhalt ſmite the *Midianites* as if they were but one man. Then I beſeech thee, O Lord (quoth *Gedeon*) ſhew me a ſign that thou talkeſt with me, depart not hence till I come again with mine offering. Which offering being brought and dreſſed accordingly, the Angel had no ſooner touched it with the end of his Rod, but fire came out of the ſtone whereon the Sacrifice lay, and conſumed it altogether, and ſo the Angel vaniſhed out of ſight. The ſame Night following (at the Lords commandment) *Gedeon* went and deſtroyed the Altar of *Baal* which his Father had made, and cut down all the Grove about it, for the which deed, the People (having knowledge thereof) would have ſtoned him to death: Then * *Joaſh* (to ſave *Gedeon* his Son) ſaid unto them: what will ye do, will ye plead *Baal*'s cauſe, or will ye be his defenders? If *Baal* be a god, let him revenge his own cauſe upon him that hath done the deed: And from that day forth, *Gedeon* was called *Jerubbaal*, that is, let *Baal* plead for himſelf, becauſe he hath broken down his Altar. At this time, the *Midianites* and the *Amalekites* had pitched themſelves in the Valley of *Jezreel*, and the ſpirit of the Lord came upon *Gedeon*, ſo that he called his People together to go againſt them. And to be the better confirmed in his Vocation, he took a fleece of wool, and laid it in the threſhing place, and made his requeſt unto God, ſaying: Oh Lord, if thou wilt let the dew (this night) fall upon the fleece only, and be dry on all the ground beſide, then ſhall I be ſure that thou wilt ſave *Iſrael* by my hands, as thou haſt ſaid: And on the morrow when *Gedeon* came to take

* By this example of *Joaſh* we ought to juſtifie them that are zealous of God's cauſe, though all the multitude be againſt us.

Judg. 7. cap.

take up the fleece, it was full of dew, and the ground dry all about. Then ſaid *Gedeon*, O Lord, be not angry, if I prove thee once more: let now the fleece be dry only, and dew upon all the earth; and ſo in the morning, the fleece was dry, and the ground all dewy. *Gedeon* now, being thus confirmed, pitched his Hoſt to fight with his enemies. But when the Lord ſaw the number of his Army, he ſaid to *Gedeon*: The People that thou haſt with thee, are too many, therefore make a proclamation thorowout all thine Hoſt, that whoſoever is timorous or fearful, let him depart home again; and there returned XXII. thouſand, and ten thouſand remained. Then ſaid the Lord to *Gedeon*, the People are yet too many: Bring them down to the water ſide, and I will appoint them that ſhall go with thee. So many as do lap the Water with their Tongues as Dogs do, ſhalt thou take with thee, and the reſt that kneel down upon their Knees to drink ſhalt thou refuſe, as men unmeet for this purpoſe. And when it came to tryal, all kneeled down to drink, ſaving 300. which lapped * water with their hands, and thoſe *Gedeon* took with him, and ſent the reſt away. Then the Lord to ſtrengthen *Gedeon* (leſt he ſhould faint in ſo great an enterpriſe) bad him take *Phara* his ſervant with him, and go down that Night to the Hoſt of the *Midianites*, and hearken what they did ſay. And when they came near to the Hoſt they heard one Man ſay to another: I have dreamed a dream, and methought a loaf of Barley bread tumbled into the Hoſt of *Midian*, and came unto a Tent and ſmote it, that it fell and lay along on the ground. This is nothing elſe (quoth his fellow) ſave the Sword of *Gedeon* the Son of *Joaſh* a man of *Iſrael*: for into his hands hath God delivered *Midian*, and all the Hoſt. Then *Gedeon* (hearing this) praiſed God, and returned to his men, who were ſo animated with his joyful tydings, that moſt couragiouſly they fell upon the infinite

* This ſtory here of *Gedeon*, and *Jonathan*, 1 *Sam.* 14. and of *Sennacherib*, 2 *King.* 19. doth manifeſtly ſhew, that no King (as the Prophet *David* ſaith) is preſerved by the multitude of his Men, or ſtrength of his Armies, but is ſtaid and holden up, by the providence of God.

number of the *Midianites*, and overthrew them, and put them to flight every one, in the which flight, the *Ephraimites* (on the other ſide of *Jordan*) took *Oreb* and *Zeeb* (two mighty Captains of the *Midianites*) & ſent their heads to *Gedeon*, who was following the chaſe after *Zeba* and *Zalmunna* (Kings of *Midian*) which two (at the laſt) he took and led them back to the Men of *Succoth* & *Phanuel* (who had denied him ſuſtenance before) and ſaid unto them: Behold, here be the men by whom ye upbraided me, ſaying: Are the hands of *Zeba* and *Zalmunna* already in thine hands, that we ſhould give bread unto thy weary People? I told you then, that when the Lord had delivered them into my hands, I would return and tear your fleſh with Thorns and Briers of the Wilderneſs, and break down the Tower of *Phanuel*: And ſo to perform his promiſe, he fell upon the Men of *Succoth* and *Phanuel*, and put them to moſt painful torments and death, and ſlew *Zeba* and *Zalmunna*, with his own hands. Thus he delivered *Iſrael* out of the hands of the *Midianites* which had kept them ſeven years in ſubjection. And when he had judged them forty years, he dyed, leaving behind him 70. Sons (for he had many Wives) beſide *Abimelech*, which his Concubine bare unto him in the City of *Sichem*. But when *Gedeon* was dead, the *Iſraelites* turned from God again, and went a whoring after *Baalim*, and made *Baal-berith* their God, forgetting the Lord their God, which had delivered them out of the hands of their enemies: neither ſhewed they mercy on the houſe of *Jerubbaal*, according to all the goodneſs which he had ſhewed unto them: But contrariwiſe (like men unthankful, and void of all faithfulneſs) conſented to the utter deſtruction of all his Poſterity. Gedeon, *a Breaker, or deſtroyer.*

Judg. 8. cap.

Gehazi, waited upon *Eliſeus* the Prophet, and was his ſervant. On a time, there came to his Maſter out of the

2. King. 5. cap.

the Land of *Syria*, a certain Prince named *Naaman*, to be cured of his Leproſie. The which Prince being reſtored to health, offered to *Eliſeus* a great reward, which he refuſed. And when *Gehazi* ſaw the Noble man gone, and that his Maſter had received nothing, he then (being ſtricken with covetouſneſs) followed after *Naaman*. And when the Prince ſaw the Prophets ſervant come running ſo faſt after him, he (for the reverence he bare to his Maſter) deſcended from his Chariot to meet him, and asked of him if all were well with his Maſter or no. Yea (ſaid *Gehazi*) all is well: But even now there is come to my Maſter from Mount *Ephraim*, two young Men of the Sons of the Prophets, wherefore he hath ſent me to deſire thee to let him have one Talent of Silver, and two change of Garments. Then the Prince (of his liberality) gave him two Talents, and made his Men to carry the Money and Stuff after *Gehazi*. And when the Men had brought it nigh unto the place where he would have it, he took it of their hands, and let them depart, and conveighed it privily into his own Chamber. And as ſoon as *Gehazi* came into the preſence of his Maſter, he demanded where he had been. No where, quoth he. No? (ſaid *Eliſeus*) went not my heart with thee when the man turned again from his Chariot to meet thee? Is it now a time to receive Money or Garments? Well, foraſmuch as thou haſt offended in this, the Leproſie of *Naaman* ſhall cleave unto thee, and to thy Seed for ever. And ſo he went out from his Maſter a Leper as white as ſnow. Read more of *Gehazi*, in the Stories of *Eliſeus* his Maſter.

Gehazi, *Vally of viſion.*

Gerſhon, the Son of *Moſes*, had a Brother called *Eliezar*. Their Mothers name was *Zipporah* the Daughter of *Raguel*. But of *Gerſhon* the Son of *Levi* came the *Gerſhonites*, who had the governance of the habitation within the tabernacle. Gerſhon, *his baniſhment, or the ſtrangers change.* *Exod.* 2. 22. 18. 2. *Exod.* 6. 17. *Num.* 3. 17. 26. 57.

Gibeonites:

Joſhua 9.

Gibeonites: The *Gibeonites* hearing of the great deſtruction that *Joſhua* had made at *Jericho* and *Ai*, were in ſuch fear that they wiſt not how to ſave their lives, but by this policy. When they perceived *Joſhua* to draw nigh unto *Gibeon*, they choſe out certain Men among them to ſend as Ambaſſadours to *Joſhua*, and made their proviſion of dry and mouldy Bread: And put their Wine into old Bottles all rent and torn: and ſhod themſelves with old clouted ſhooes: and put on their backs old garments, and ſo ſent them forth to *Joſhua* to obtain peace. And when *Joſhua* looked upon them, and beheld their ſimple ſtate: he asked what they were, and from whence they came: They anſwered, from a far Countrey are thy Servants come becauſe of the name of the Lord thy God: for we have heard of his fame and power, and what he did in the Land of *Egypt*, and in all other places till now. And long have we travailed to come hither as ye may ſee; for this our food, the day we came forth was hot, our bottles, ſhooes, and garments all new, and now are they old and torn, and our Bread dry and mouldy, wherefore we ſhall deſire your favour and peace. Then *Joſhua* (believing it had been ſo) ſwore unto the *Gibeonites*, and made a covenant of peace with them, and let them go. Within three days after it fortuned the *Iſraelites* to come to the City of *Gibeon*, thinking to have deſtroyed it. But when they ſaw that they were the People, which (a little before) had obtained peace at their hands, they would not ſlay them, becauſe of their oath, but went to *Joſhua* and told him. Then *Joſhua* ſent for them, & demanded wherefore they had ſo deceived him. They anſwered, it was told us, that God commanded *Moſes*, to give you this Land, and to ſlay all the Inhabitants thereof, and therefore were we forced to make this proviſion for our lives. And now we be in your hands, to do with us as ſhall pleaſe you.

you. Well (ſaid *Joſhua*) for our oath ſake ye ſhall have your lives. But for as much as ye have ſo craftily deceived us, the Lord hath determined, that ye ſhall be in bondage under *Iſrael*, all the days of your lives, and be Hewers of Wood, and Water-drawers for the Congregation and Houſe of God continually: And ſo the *Iſraelites* took their Cities, but ſaved their lives. After this, the Kings of the *Amorites* (hearing how the *Gibeonites* had made peace with *Iſrael*) came upon them, and beſieged *Gibeon*, which was the greateſt City in all the Kingdom of the *Amorites*, whereupon, the *Gibeonites* were conſtrained to ſend to *Joſhua* for his aid, who came from *Gilgal*, and with a great power reſcued them, and took the Kings of the *Amorites* (which were five in number) and hanged them on five ſeveral Trees, and deſtroyed all their People and Countries. Thus the *Gibeonites* continued in Bondage under the *Iſraelites* with their lives, until the time of King *Saul*, who then for a zeal he had to the Children of *Iſrael* and *Juda*, ſlew a great number of them, which deed God puniſhed in the days of King *David*, at what time he ſent a Famine upon the Land, which continued for the ſpace of three years, for when *David* enquired at the Lord, the cauſe of that Plague, anſwer was made him by God, that it was for *Saul* and his bloody houſe, who had killed the *Gibeonites*, which *Gibeonites* were none of the Seed of *Iſrael*, but a remnant of the *Amorites*, with whom the Children of *Iſrael* had made a bond of peace. Then *David* asking the *Gibeonites* what he ſhould do for them, and wherewith he ſhould recompence them, they ſaid: we will neither have Silver nor Gold of *Saul*, nor of his Houſe, nor that any Man of *Iſrael* be killed for our ſakes, but the Man that hath conſumed us, and imagined to bring us to naught, him will we deſtroy. Therefore let his ſeven Sons be delivered unto us, that we may hang them up before the Lord. Then *David* cauſed the

Joſhua 10. 5, 6, &c.

2 *Sam.* 1, 2, &c.

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Weapon that he bare in his hand, he disdained him greatly. And cursing *David* by all his gods, he said in a great fury: Am I a Dog, that thou comest to me with staves, come hither my Child, and I will give thy flesh to the Fowls of the Air, and Beasts of the Field. Nay (quoth *David*) thou comest to me with Sword, Spear, and Shield, but I am come unto thee, in the Name of the Lord of Hosts, the God of the Host of *Israel*, whom thou dost despise and blaspheme. He shall this day deliver thee into my hands, and I shall smite thee, and take thy Head from thee, and give the Carkasses of all your Host to the Fowls of the Air, and Beasts of the Field to devour and eat, that thou, and all the World may know, that there is a God in *Israel*. The *Philistine* now was in such a chafe, that he began to buckle him to his Weapon, thinking to have dispatched *David* with no great ado. But *David* having his Sling prepared ready in his hand, slang out the stone at his Face (the Lord directing the same) and smote the *Philistine* so even, and deep in his Forehead, that he fell down groveling unto the Earth, and then ran *David* and smote off his Head. Thus was this monstrous Gyant confounded, and all the Host of the *Philistines* put to flight and slain.

Golia, *a Departing, or going away: or a heaping together, a turning, or opening and detecting.*

Hos. 1. 3. **Gomer:** The Lord appearing to *Hosea* the Prophet, said: Go thy way, and take an Harlot to thy Wife, and get Children by her, for the Land hath committed great whoredome against the Lord. So he went and took * *Gomer* the Daughter of *Deblaim*, who bare unto him two Sons and one Daughter. The first Son was called *Jesreel*: the Daughter *Lo-ruhamah*: and the second son, *Lo-ammi*. Gomer, *a Consumer.*

* Not that the Prophet did this thing in effect, but he saw this in a Vision, or else was commanded by God to set forth under this Parable

Gorgias, a Man of great ‖ experience in War, was Gover-

Governour of *Idumea*, and one (among other Noble Captains) whom *Lyſias* (the Overſeer of all the Kings buſineſs) ſent againſt the *Jews* to deſtroy them. And thinking by his policy to have ſtollen upon *Judas Machabeus* by night, and ſo to have overcome him, he was prevented, ſo that he durſt not meet *Judas* in the Field, but fled into the Land of the Heathen. And when *Joſephus* and *Azarias* took upon them, in the abſence of *Judas* (contrary to his commandment) to go out againſt the Heathen to get them a name, *Gorgias* iſſued * out of the City of *Jamnia*, and ſlew two thouſand of their men, and chaſed *Joſephus* and *Azarias* to the borders of *Jewrie*. Finally, after many conflicts with the *Jewes*, a certain Captain named *Doſitheus* had almoſt taken him if reſcue had not been, thorow the which he eſcaped, and fled into *Moreſa*, and was never ſeen more. Read the ſtory of *Doſitheus*. Gorgias, *Terrible*.

or figure, the Idolatry of the ſynagogue, and of the people her children.

‖ 1 *Mac.* 3. *chap.* 4. ‖ 2 Mac. 8.

* 1 *Mac.* 5.

2 *Mac.* 10. *chap.* 12.

H.

HADAD, being but a little Boy born in the Land of *Edom*, and ſprung of the King of *Edoms* ſeed (what time as *David* went about to deſtroy all the Men-Children in *Edom*) fled with certain *Edomites* of his Fathers ſervants into the Land of *Ægypt*. Where (in proceſs) he gat ſuch favour with *Pharaoh* King of the Land, that he gave him great poſſeſſions, and married him to the Queens Siſter, who bare unto him a Son called *Genubath*, which Child was brought up in King *Pharaoh*'s Houſe, among his Children. But when tidings was brought to *Hadad* of the death of *David* and *Joab*, he went to the King, and beſought him to let him depart into his own Countrey again. Why ſaid the King, what haſt thou lacked here with me, that thou wouldeſt now ſo fain return home again? Nothing ſaid *Hadad*, but that I have a mind to ſee my Countrey, and therefore I pray thee let me go. And ſo he departed

1 *King.* 11, 14, &c.

out of *Egypt* from *Pharaoh*, for * the Lord had ſtirred him up to be an adverſary to *Solomon*, who had turned his heart from the Lord his God, and ſerved ſtrange gods. And ſo *Hadad* reigned over *Syria*, and abhorred *Iſrael* ſore, and vexed them ſo long as *Solomon* reigned.

* The Lord had reſerved this Idolater to puniſh and ſcourge his People for their ſins.

Hadad, *Joy.*

1 *Sam* 8. 3, &c. 10, 16.

Hadarezer, the Son of *Reob* King of *Zoba*, had long War with *Thoi* King of *Hamoth*. And at the laſt as he went to recover the Borders by the River *Pherar*, *David* met with him, and took 1700 Horſmen of his Hoſt, and twenty thouſand Footmen, and cut off the hoofs of all his Chariot-Horſes, ſaving an hundred which he reſerved to himſelf. And took away his ſhields of Gold and brought them to *Jeruſalem*. And took out of his Cities exceeding much Braſs, whereof *Solomon* afterward made all the Braſen Veſſels in the Temple of the Lord. Again, when this *Hadarezer* (with all the Kings that ſerved him) went to reſcue *Hanon* King of the *Ammonites* againſt *David*, he loſt 700. Chariots, and 4000. Footmen, and his Captain-General ſlain. Then the Kings which ſerved *Hadarezer*, being ſo diſcomfited, made peace with *David* and ſerved him, and never would help the *Ammonites* more. Hadarezer, *Beautiful help.*

Gen. 9. 18.

Ham, was the ſecond Son of *Noe*. Who (on a time) ſeeing his Father lye unſeemly diſcovered in his Tent, laughed him to ſcorn: And in deriſion and contempt of his Father, brought *Sem* and *Japhet* his two Brethren to ſee the uncomely ſight: But they, moved with ſhamefaſtneſs and honeſty, covered their Fathers ſecrets, and would not look upon them. And when *Noe* was awaked out of ſleep and perceived what *Ham* had done: He would not curſe him whom the Lord had bleſt, but ſaid to * *Canaan* his Son (which had alſo, as ſome ſuppoſe, derided his Grandfather *Noe*:) Curſed

* Of this *Canaan* came the *Canaanites*, that wicked Nation, who were alſo curſed of God.

ſed be *Canaan*, a ſervant of ſervants ſhall he be unto his Brethren. Ham, *Indignation, or Heat.*

Haman, was the Son of *Amada*, and ſerved *Ahaſuerus* King of *Perſia*, who ſo highly promoted him, that every Man bowed the Knee to *Haman*, and did as much honour unto him (in a manner) as they did to the King himſelf. And being thus exalted above all other Princes about the King, and honoured of all men, there was notwithſtanding a certain *Jew* born, named *Mardocheus*, which would neither bow nor bend unto him as others did, which being marked of *Haman*, he took ſo great indignation againſt *Mardocheus*, that he ſought his utter deſtruction, and purchaſed a licence of the King, for ten thouſand talents of Silver, to have him and all the *Jews* deſtroyed in one day. But while the Writings were a making, and Poſts ſent into all Quarters for the *Jews* diſpatch, *Mardocheus* gat knowledge of all *Haman*'s wicked intents and purpoſes, and found the means to have the ſame uttered unto Queen *Eſther*. Who then (to ſave *Mardocheus* and all the *Jews*) did hazard her ſelf to go to the King, and found the means to bring him and *Haman* to a Banquet, which ſhe had prepared. Now was *Haman* ſo proud and joyful of the Queens favour, that he went home to his Houſe and called all his friends together, making great boaſt to them of his glory, riches, and authority: But chiefly what ſpecial favour Queen *Eſther* bare unto him above all Men, inſomuch ſhe had invited no Man to her Banquet with the King, ſave only him: And to morrow (quoth he) I muſt be there again. But yet all this doth not ſatisfie me, ſo long as I ſee *Mardocheus* the *Jew* ſitting at the King's Gate. Then ſaid *Zares* his Wife, Let there be a pair of Gallows made of 50. Cubits high, and ſpeak to morrow unto the King, that *Mardocheus* may be hanged thereon. And ſo *Haman* following his Wives coun- *Eſther* 3. cap.

counſel, cauſed the Gallows to be prepared, and on the morrow gat him to the Court, and ſtanding there waited when the King would call for him, that he might ſpeak to diſpatch *Mardocheus*. The King (who the night before had looked the Chronicles and found out the fidelity of *Mardocheus*) ſent for *Haman*, and ſaid What ſhall be done to the Man, whom the King would honour? Then *Haman* thinking the King had gone about to honour none but him, ſaid: Let the Man whom the King intendeth to bring to honour, be arrayed in ſuch Royal Apparel as the King uſeth to wear, and ſet upon the King's Horſe with the Crown Imperial upon his Head, and command one of the King's Princes to carry him about the ſtreets of the City with a proclamation before him, ſaying: Thus ſhall it be done to the Man, whom the King pleaſeth to bring to honour. Then ſaid the King: take the Rayment and the Horſe, and go thou to *Mardocheus* the *Jew* which ſitteth at my Gate, and fail not to do unto him, all that thou haſt ſaid. Then went *Haman* about the King's commandment, and performed all things according to his mind, which being done, he gat him home with an heavy heart, to his Wife and friends, declaring unto them what things had happened unto him. Then ſaid they? If *Mardocheus* be of the ſeed of the *Jews* before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him. And while they were thus talking, a Meſſenger came for *Haman* to go with the King to the Banquet: at the end of which Banquet, *Eſther* opened all the wickedneſs of *Haman* before the King, who took the matter ſo grievouſly that he roſe from the Board, and went into the Garden in a great anger. Then *Haman* (perceiving a miſchief towards him) went and fell down at the Beds-feet or Couch whereon the Queen ſate, and beſought her grace for his life. And when the King came in again, and found him with the Queen,

he

he ſaid: Will he force the Queen alſo, before me in the houſe? Which word was no ſooner gone out of the Kings mouth, but *Haman*'s * face was covered, and ſo had out, and hanged upon the Gallows, which he had prepared in his own houſe for *Mardocheus*. Read the ſtory of *Eſther*, and of *Mardocheus*. Haman, *Troubling: or making hurly burly, or preparing.*

* It was the manner of the *Perſians*, when one was out of the Kings favour, to cover his face.

Hanani, was a Prophet ſent of God to *Aſa* King of *Juda*, declaring unto him, how greatly he had diſpleaſed the Lord, for making a Covenant with *Benhadad* King of *Syria*, and for doing his meſſage was caſt into Priſon. Read the ſtory of *Aſa*. Hanani, *Gracious, or Merciful, or Giving.* 2 *Chron.* 16. 7, &c.

Hananiah, the Son of *Azur*, was a falſe Prophet, which propheſied unto the People of *Iſrael*, that God would break the yoke of *Nebuchadnezzar* King of *Babylon*, from the neck of all Nations within the ſpace of two years, and in token thereof took the yoke from the Prophet *Jeremies* neck and brake it. But *Jeremy* the true Prophet of God, reproved the falſe prophecie of *Hananiah*, ſaying: That in ſtead of the yoke of wood which he had taken from his neck, the Lord would put a yoke of Iron upon the necks of all theſe Nations that they ſhould ſerve the King of *Babylon*, and that the falſe Prophet *Hananiah* himſelf ſhould dye the ſame year: which things came truly to paſs, as *Jeremy* had ſpoken. Hananiah, *Grace of the Lord.* *Jer.* 28. cap.

Hanun, was the Son of *Nahaſh* King of the *Ammonites*, unto whom *David* moſt gently ſent to comfort him upon the death of his Father, which gentleneſs was moſt ungently and unthankfully taken, of the Lords and Councellors of the young King *Hanun*. Who perſwaded the young King, that *David* had not ſent to comfort him upon 2 *Sam.* 10. 1.

upon the death of his Father: But had rather ſent a ſort of ſpies (under the colour of friendſhip) to ſeek the means how to deſtroy his Cities and whole Realm. Upon the which falſe and unhoneſt ſurmiſe of his wicked Counſellers, *Hanun* cauſed the one half of every Mans Beard to be ſhaven, and their Garments to be cut off hard by the Buttocks, and ſo ſent them home again to *David*, with much ſhame and diſgrace. Upon which occaſion *David* became his utter enemy, and made ſuch ſore War againſt him, that in concluſion *Hanun* was taken, and loſt his Regal Crown, which *David* put upon his own Head, and wore it before *Hanun*'s face, and carried away all his Treaſure and Jewels, took his People, whereof ſome he ſawed in two pieces: over other ſome he cauſed Carts new and ſharp ſhod with Iron to be driven: ſome he took and ſhred their fleſh, as Cooks do Pye-meat, and caſt other ſome in hot burning Ovens. Thus was *Hanun* rewarded, for his ingratitude. Hanun, *Faithful, or true, a Schoolmaſter, and the Mothers Son, or Child.*

Ingratitude puniſhed.

2 *King.* 8, 8, &c. **Hazael**, was a certain great Man, which ſerved *Benhadad* King of *Syria*, which *Benhadad* fortuning to fall ſick, ſent *Hazael* to *Eliſeus* the Prophet to know whether he ſhould recover of his diſeaſe or no. And when the Prophet ſaw *Hazael*, he could not look him in the face for ſhame, but caſt his Head aſide and wept. Then *Hazael* marvelling at the Prophets behaviour towards him, demanded of *Eliſeus* wherefore he wept: I weep (quoth the Prophet) to ſee the great evils that thou ſhalt do to the Children of *Iſrael*: Thou ſhalt break down their ſtrong Cities and ſet them on fire, and ſlay their young Men with the Sword, and daſh the brains out of the ſucking Children, and rent in pieces the Women with Child. Then ſaid *Hazael*, doſt thou make thy Servant a Dog, that I ſhould lack ſo much humanity

nity and pity, to do these things? Well (said the Prophet) thou shalt do as I have said, for the Lord hath shewed me that thou shalt be King of *Syria*. And so *Hazael* departed home to the King his Master, and told him that he should recover, for so the Prophet had said unto him. But on the next morrow, when *Hazael* saw his time, he took a thick * cloth and dipt it in Water; and spread it so on the King's face that he dyed: After whose death *Hazael* raigned in his stead. And being stablished in his Kingdom, he made War with *Joram* King *Ahab*'s Son, and was a cruel adversary to *Israel*, all the days of his life. Hazael, *seeing God.*

* Under the pretence to refresh or ease him, he stifled him with this cloth. 2 *King.* 8. 28. 2 *Chron.* 22.

Helkiah, was the High-Priest in the days of *Josias*, who in repairing the Temple of the Lord, chanced (by the providence of God) to find the Book of the Law, the which he sent to the King by *Shaphan* the Scribe, which he read unto him. Helkiah, *the Lords portion, or part, the Lords lenity or gentleness.* 2 *King.* 22. 8.

* The Copy that *Moses* left them, as appeareth 2 *Chron.* 34. 14.

Heliodorus, being in great favour with *Selencus*, King of *Asia*, and Steward of his House, was sent to *Jerusalem* to fetch away the treasure out of the Temple, which one *Symon* the Governour thereof had betrayed unto the King. And being come to *Jerusalem*, he was lovingly received of *Onias* the High-Priest into the City. But when *Heliodorus* had uttered the cause of his coming, and that his Commission was to bring the Money unto the King, there was no small fear thorowout the whole City. For then all men from the highest to the lowest were so oppressed with sorrow and heavines, that they knew not what to do, but fell to prayer, lifting up their eyes to Heaven, and calling upon him which had made a Law concerning stuff given to keep, that he would safely preserve the same, which was there committed in custody. And while the Priests and People were thus 2 *Mac.* 3 *cap.*

lamenting and crying upon God, and on the other ſide *Heliodorus* perſonally with his Men of War about the Treaſury: There appeared an Horſe with a terrible Man ſitting upon him deck'd in Harneſs of Gold, which Horſe ſmote at *Heliodorus* with his fore-feet to beat him from the place. Alſo there appeared two fair and beautiful young Men in goodly apparel, which ſtood on each ſide of *Heliodorus* and ſcourged him, ſo long that he fell down to the ground as dead and ſo was carried out of the Temple, without ſpeech or hope of life, whereby the great power of God was manifeſt and known. Then certain of *Heliodorus* friends, beſought *Onias* to call upon God to give him his life, who was even at that time giving up the ghoſt. Then *Onias* (leſt the King ſhould ſuſpect the *Jews* had done him ſome harm) called upon God and obtained his life. And being revived to health again, the two young Men which had ſcourged him before, appeared and ſaid: Thank *Onias* the High Prieſt for thy life, at whoſe prayer the Lord hath reſtored thee, and now that God hath ſcourged thee for thine offences, give him praiſe and thanks, and make his might and power manifeſt and open to all Men. And when the Men had ſpoken theſe words and were vaniſhed away, *Heliodorus* made his Oblation to God, and gave hearty thanks to *Onias* for his life, and ſo returned home again to the King, declaring unto him the great and manifeſt works of God that were done upon him. The King (after this) being yet deſirous of the treaſure that was in the Temple, asked of *Heliodorus*, whom he thought meet to ſend once again to *Jeruſalem* for the money: He anſwered, ſaying: Oh King, if thou haſt any enemy or Traitor unto thy Realm, ſend him thither, and thou ſhalt be ſure to have him well puniſhed, and hardly to eſcape with his life. For doubtleſs, (ſaid he) In that place there is a ſpecial power and working of God, for he that dwelleth in Heaven, viſiteth and defendeth

deth that place, and none escapeth unpunished or plagued, that cometh to do it harm. Thus did *Heliodorus* magnifie the power of God, and would no more enter into such danger. Heliodorus, *the Gift of the Son.*

Henoch, the Son of *Jared*, at the age of 65. years, begat *Mathusaleh*, and after that, he lived 300. years, and begat both Sons and Daughters, and walked always before the Lord in an upright and godly life. And when he had lived 365. years, the Lord * took him away, that he was no more seen. Henoch, *Taught, or dedicate.* *Gen.* 5. 18.

* To inquire where *Henoch* became, is meer curiosity.

Hermas, was a faithful Christian, unto whom *Paul* sent commendations from *Corinth* to *Rome.* Herman, *A prop, or upholder, or an earing.* *Rom.* 16. 14.

Hermogenes, was a faint hollow-hearted Gospeller of the Country of *Asia*, which forsook *Paul* and gave him over, whose unfaithfulness *Paul* pronounceth to *Timothy.* Hermogenes, *Begotten by Mercury, or the generation, or increase of lucre, or the refuge.* 2 *Tim.* 1. 15.

Herod, was an *Idumean* born, and the first stranger that reigned over the *Jews.* In whose time Christ the Saviour of the World (by the will of God) came into this World, of whose birth he had first knowledge of the *Magi*, or wise men, which came from the East to *Jerusalem*, demanding there, for him that was born King of the *Jews*, saying that they had seen his Star, and were come to worship before him. Which news troubled *Herod* so sore, that he sent for all the chief Priests and Scribes of the People, to know of them where Christ should be born. And being of them perfectly informed, that he should be born in the City of * *Bethlehem* in *Jewry*, he sent for the Wise men, and after inquisition *Matth.* 2. *cap.*

* For there is another *Bethlehem*, in the Tribe of *Zabulon.*

ſition made what time the ſtar appeared unto them, he bad them go to *Bethlehem*, and make diligent ſearch for the Child, and when they had found him, to bring him word again, that he might go and worſhip him alſo. But when they had found the Child, and had made their offering, they were warned of God to break their promiſe with *Herod*, and to return home another way. Which thing being * told to *Herod*, he fell into ſuch a rage (for being ſo mocked) that in his madneſs he ſent forth Miniſters to *Bethlehem*, which killed all the Infants that were in the City, and in the coaſts thereof, of the age of two years, or under, for whoſe great cruelty ſhewed upon thoſe Innocents, God payed him home ſoon after. Herod, *the glory of the skin: or boaſting, and glorying in skins.*

* *Euſebius* ſaith, that *Herod* for this ſlaughter done, would have killed himſelf, but being lett by his ſervant, he dyed within five days, when he had reigned 37. years.

Matth. 14. 1, *&c.* *Luke* 3. 1.

Herod, the Tetrarch of *Galilee*, was Brother to *Philip* Tetrarch of *Iturea*, and being reproved of *John Baptiſt* for keeping his Brother *Philip*'s Wife, he caſt *John* in Priſon, where he remained until *Herod*'s birthday was come, in the which ſolemn Feſtival day, it chanced that the Daughter of *Philip* and *Herodias* danced before *Herod*, and pleaſed the King ſo well, that he ſware unto her, that whatſoever ſhe would ask him, it ſhould be granted, not thinking ſhe would have asked *John Baptiſt*'s Head, for (as Saint *Mark* ſaith) *Herod* knowing *John* to be a juſt and an holy Man, did both fear and reverence him, and heard his preaching, and did many things thereafter, and was very ſorry the Maid had asked none other thing. But nevertheleſs, for keeping his Oath, which he had made before ſo many Noble-men, he cauſed the innocent Man's head to be cut off, and given to the Damoſel. This *Herod* and *Pilate* (Lieutenant of *Jewry*) had been long at variance. And for the pleaſure that *Pilate* ſhewed to *Herod*, in ſending *Jeſus* bound unto him to be examined, he was at one with

Mar. 6. *cap.*

with him again. For *Herod* had long deſired to ſee *Jeſus*. And hoping now to have ſeen ſome Miracles done by him, he demanded many queſtions of *Jeſus*, to the which he would make no anſwer at all. Then *Herod*, perceiving that *Jeſus* would neither ſpeak nor do any thing at his pleaſure, he began to deſpiſe and revile him, and (in mockery) arrayed him in a long white Garment, and ſent him to *Pilate* again.

Herod: This Man was a great Perſecutor of the Apoſtles. He beheaded *James* the Brother of *John*: and ſeeing that deed to content and pleaſe the *Jews* well, he took *Peter* alſo, and caſt him into Priſon, intending after *Eaſter* (which was at hand) to have him put to death alſo. Finally, upon a certain day appointed to ſhew himſelf in his pomp and glory, he made ſuch an Oration before the Aſſembly, that (for the pleaſantneſs of his ſpeech) the common people at the end thereof, gave a mighty ſhout, ſaying, it was the voice of a God, and not of a Man. And becauſe he gloried in their boaſting, and took that honour unto himſelf, which he ought to have given to God, he was immediately ſmitten by the Angel of God, and eaten of Worms, whereof he moſt miſerably dyed.

Act. 12. cap.

This *Herod* was called *Agrippa* the Son of *Ariſtobulus*: he was nephew unto *Herod* the great, and Brother of *Herodias*.

Herodion, was *Paul*'s Kinſman, unto whom he ſent commendations from *Corinth* on this wiſe: Salute *Herodion* my Kinſman. Herodion, *the ſong of a young Virgin, or of a Woman conquering*.

Rom. 16. 11.

Herodias, was Wife to *Philip*, *Herod*'s Brother, to whom ſhe brought forth a * Daughter. This Woman being more familiar with *Herod* than honeſty required, grew into ſuch favour with him, that he (contrary to the Law of *Moſes*) married her, his Brother being alive. Againſt which unlawful marriage, *John Baptiſt* ſpake ſo much to *Herod*'s reproof, that ſhe fearing leſt

Matth. 14. 3.

* Which Daughter (as *Joſephus* writeth) was called *Salomon*.

leſt *John* would make *Herod* break off the inceſtuous marriage, counſelled her Daughter (which danced before him) to ask the Head of *John Baptiſt*. And ſo by the wicked device of this unchaſt Woman, *John* loſt his Head. Herodias, *ſignifieth that, that the word Herod before doth.*

Gen. 46. 9. *Num.* 26. 6. **Heſron,** was the Son of *Reuben*, and of him came the Kindred of the *Heſronites*. Heſron, *the Arrow of rejoycing.*

1 *Chron.* 2. 9. **Heſron,** the Father of *Caleb*, being come to the age of threeſcore years, took to Wife the Daughter of *Machir*, who bare unto him a Son called *Segub.*

2 *King.* 18. and 19. cap. **Hezekiah,** the Son of *Ahaz*, was xxv. years of age when he began his reign over *Juda*. He was the godlieſt Prince that ever reigned before or after among the Kings of *Juda*. He cleanſed his Country from all Idolatry, and brake down the braſen Serpent (which *Moſes* had ſet up) as ſoon as he ſaw it abuſed. He brought in again the true honouring of God, and renewed the Paſſeover. He had ſuch a ſure truſt and confidence in God, that at his Prayer the Angel of the Lord ſlew in one Night of the *Aſſyrians* (which were come to deſtroy *Jeruſalem*) an hundred fourſcore and five thouſand, and ſmote the reſt into ſuch a fear, that they ran away. After this he fell ſick, and was admoniſhed by the Prophet *Eſay*, to ſet his houſe in order, for he ſhould ſurely dye. Then he turned his face to the wall, and made his petition to God, ſaying: Oh Lord remember (I beſeech thee) how I have walked before thee in truth and with a perfect heart, & have done that which is good in thy ſight; and ſpeaking theſe words, he * wept very ſore. The Lord then moved with his tears, returned the Prophet again, to comfort him with theſe news, that he ſhould

20. *cap.*

* He wept, not ſo much for his own death, as for fear that Idolatry ſhould be reſtored, which he had deſtroyed.

ſhould receive his health, and be able the third day to go up to the Houſe of the Lord, and that he had added to his days, xv. years more, and to aſſure him of this his promiſe, he would cauſe the Sun to return his courſe, ten degrees backward. At this time, *Berodach* ſirnamed *Baladad* King of *Babylon*, ſent to *Hezekiah* Ambaſſadours, to ſignifie unto him, how glad and joyful he was of his recovery, which kindneſs was ſo greatly eſteemed of *Hezekiah*, that he thought he could not do them too much pleaſure, but made them privy to all his treaſure, ſilver and gold, and whatſoever he had in his Houſe, or in any other part of his Realm, he * ſhewed it freely unto them. Wherefore the Lord (not content therewith) commanded *Eſay* the Prophet to go and tell *Hezekiah*, That foraſmuch as he had made the meſſengers of *Babylon* privy to all the commodities of his Land; The days ſhould come that all things which he had in his Houſe, and whatſoever his Fathers had layed up in ſtore before him, ſhould be carried to *Babylon*. Then *Hezekiah* knowing the Prophet to be the true meſſenger of God, humbled himſelf and ſaid: Thy word (O Lord) is welcome unto me, but yet I ſhall deſire thee, not to ſend thoſe evils in my days, but rather peace and truth. He raigned xxix. years and died. Hezekiah, *the ſtrength of the Lord: or the Lords holding.*

* Becauſe he was moved with ambition and vain glory, and ſeemed alſo to rejoyce in the friendſhip of him that was God's enemy, the Lord was diſpleaſed.

Hymeneus, after he had taſted of the word of God and been a Profeſſor of the ſame, he fell away and became an utter enemy, and a ſpiteful railer againſt the Doctrine of the Goſpel of Chriſt, denying the chiefeſt point and foundation of the Goſpel, which is, that the Reſurrection is paſt, wherewith he deſtroyed the Faith of many Perſons. For the which errour, and other his railing and jeſtings againſt the truth of GOD's Word, *Paul* excommunicated him, that he thorow correction might be aſhamed of his fault and turn again to Chriſt.

1 Tim. 1. 20.

2 Tim. 2. 17.

Christ. Hymeneus, *a Marriage-song: or Bride-song.*

2 *Sam.* 5. 11. **Hiram,** King of *Tyre,* favoured *David* so much, that he (hearing that *David* went about to build him an House) sent him both Timber and Workmen to finish the same. Also, when *Solomon* (after the death of *David* his Father) sent to this King for Wood and Timber to build the Lord's Temple, he praised God that had sent *David* so wise a Son, to sit in his Seat, and granted him Timber of Cedar, Firr and other precious Wood, so much as he would desire. Wherefore *Solomon* to gratifie *Hiram* again, sent him twenty thousand Quarters of Wheat, and twenty Butts of Oyl, and gave him also twenty goodly Cities, which Cities *Hiram* called the Land of *Cabul,* forasmuch as when he saw them, they pleased him not. After this, *Hiram* gave to *Solomon,* six-score Talents of Gold, and sent him Ships and Men who had knowledge of the Sea, to go with his Navy into the Countrey of *Ophir,* which Ships brought unto *Solomon* * four hundred and twenty Talents of Gold. Hiram, *The height of Life.*

1 *King.* 5 *cap.* *cap* 9. 11, *&c.*

* In the 2 *Chron.* 8. 18. is mention made of 30. Talents more, which seem to have been employed for their charges.

1 *King* 7. 13. **Hiram:** This Man was a certain Widow's Son dwelling in the Countrey of *Tyre,* and of the Tribe of *Nepthali,* and did so excel in all manner of Workmanship, that *Hiram* King of *Tyre,* sent him to *Solomon* to work and finish all things that pertained to the Temple of the Lord, which *Solomon* went about to edifie.

Num. 10 10. **Hobab,** was the Son of *Raguel,* whose * Company *Moses* his Father-in-law would so fain have had into the Land of *Canaan,* that he intreated him on this wise, saying: We are now going to the place which the Lord said that he would give us, therefore (I pray thee) go with us and we will do thee good, for the Lord hath promised good unto *Israel.* Then *Hobab* made answer, saying,

* Some think that *Raguel, Jethro, Hobab,* and *Keni,* were all one: *Kimchi*

ſaying: I will not go, but I will depart to mine own Countrey and Kindred. Nay (quoth *Moſes*) I pray thee forſake us not, but go with us, and be our guide, for thou knoweſt our camping places in the Wilderneſs, and whatſoever goodneſs the Lord ſhall ſhew unto us, the ſame will we ſhew unto thee: But all this could not move *Hobab*, but that he would depart. And ſo returned home into his own Countrey again. Hobab, *Beloved.*

ſaith that *Raguel* was *Jethro's* Father: So *Hobab* was *Moſes* Father in-law.

Holofernes, was the Chief and moſt terrible Captain of all *Nabuchodonoſor's* Hoſt, ſent of him to ſubdue all the World. And coming to the City of *Bethulia* (where all the *Jews* lay in great fear of him and his Power) he was there (by God's proviſion) ſlain, by the hands of an holy Woman called *Judith*. Read her ſtory. Holofernes, *A ſtout and valiant Captain.*

Judith 2. *cap.* 14.

Hophni and **Phinehas**, the two Sons of *Eli*, were the Lords Prieſts, and became ſo wicked, that they abuſed the Women that waited at the Door of the Tabernacle of witneſs. And whereas the Law was, that whenſoever any Man did make any offering, the Prieſts boy ſhould come while the fleſh was a ſeething (and not before) with a Fleſh-hook in his hand having three teeth, which he ſhould thruſt into the Pan, Kettle, or whatſoever Veſſel it were, and ſo much as the Fleſh-hook brought up, was the Prieſts part, and no more: yet notwithſtanding this Law, the Prieſt's boy would come before the Fleſh was ſod, and require fleſh to roſt for the Prieſt, and ſay unto him that made the offering, that his Maſter would have no ſod fleſh, but raw. And if he would not give it him, then would the Boy take it by violence. By the which abuſing of the Law, the Lord's offering was had in ſuch contempt among the People, that they began to abhor it. Wherefore the

1 Sam. 2. 12-22, *&c.*

4 cap. Lord plagued the Sons of *Eli*, permitting the *Philistines* to ſlay them both in one day. Hophni, *a Fiſt, or as much as one may comprehend between his thumb and two fingers, or covering.*

2 *King.* 15. 30. 17. cap. **Hoſhea**, the Son of *Elah* (by treaſon) ſlew *Pekah* the Son of *Remaliah* King of *Iſrael*, and poſſeſſed his place, and began his Reign in the XII. year of *Ahaz* King of *Juda*, and did evil in the ſight of the Lord, but not ſo evil as other Kings before him. He denied to pay Tribute to the *Aſſyrians*, and ſent to the King of *Egypt*, to have his aid againſt them: wherefore *Salmanaſar* King of *Aſſyria*, came againſt *Hoſhea*, and beſieged him in *Samaria* three years, and in the end wan the City, deſtroyed his Kingdom, and led *Hoſhea* and all his People captive into *Aſſyria*. Thus was *Iſrael* now delivered into the hands of ſpoilers, for their wickedneſs, which the Lord had long ſuffered. Hoſhea, *a Saviour, or health.*

This was the laſt King that raigned over *Iſrael.*

2 *King.* 22. 14. **Huldah**, the Wife of *Shallum*, was a Propheteſs dwelling in *Jeruſalem*, in a place called the houſe of doctrine. To whom *Joſiah* King of *Juda* ſent certain Meſſengers to inquire of the Lord for him and his People, concerning the Book of the Law which was found in the Temple, and read before him, and when they had done their meſſage, the Propheteſs made anſwer, ſaying: Go and tell the man that ſent you to me: Thus ſaith the Lord, behold, I will bring evil upon this place, and upon the Inhabitants thereof, even all the words of the Book which the King of *Juda* hath read, becauſe they have forſaken me, and have burnt Incenſe to other Gods to anger me with all the works of their hands. My wrath alſo ſhall be kindled againſt this place, and ſhall not be quenched. But to the King of *Juda* who ſent you to inquire of the Lord, ſo ſhall ye ſay unto him: Thus ſaith the

the Lord God of *Israel*, the words that thou haſt heard, ſhall come to paſs. But becauſe that thine heart did melt, and thou haſt humbled thy ſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the Inhabitants of the ſame (how they ſhould be deſtroyed and accurſed) and haſt rent thy Cloaths and wept before me, I have alſo heard it, ſaith the Lord. Behold therefore, I will gather thee unto thy Fathers, and thou ſhalt be put in thy Grave in peace, and thine eyes ſhall not ſee all the evil that I will bring upon this place. And ſo the Meſſengers departed, and told the King. Huldah, *the World, or a Weeſel.*

Hur, came of the Tribe of *Juda*, and * was one of the principal Fathers and Rulers under *Moſes*. He and *Aaron* ſtayed up the hands of *Moſes*, while the Children of *Iſrael* fought with King *Amalek*: And was alſo appointed with *Aaron* (afterward) to hear and determine all matters of controverſie among the People, till *Moſes* came down from the Mount again, whereunto he was aſcended. Hur, *Liberty, whiteneſs, or a hole.*

Exod. 17. 10. 24. 14. 31. 2.

* This is not that *Hur* which came of the Kinred of *Caleb* (although they came both of the Tribe of *Juda*) but another of the ſame name. *Lyra* upon 1 *Chron.* 2.

This *Hur* was Husband to *Miriam*, Siſter to *Moſes*.

Huſhai, the *Arachite*, was ‖ Man of great wiſdome, and one of *David*'s chief Counſellers & his aſſured friend, as it well appeared when he came unto him (being fled from *Abſalom* his Son) with his Cloaths rent, and aſhes upon his Head, declaring thereby the great ſorrow and heavineſs he was in to ſee his Lord and Maſter in that caſe, by whoſe coming *David* was greatly comforted. But foraſmuch as he thought he ſhould do him more pleaſure otherwiſe, than to go with him now, he ſaid: Oh my moſt dear friend *Huſhai*, if thou doſt go with me now at this time, thou ſhalt be but a burthen unto me: But if thou wilt return into *Jeruſalem*, and ſay unto *Abſalom*, I will be thy ſervant (O King) and ſerve thee as I have done thy Father, thou mayſt for my ſake deſtroy the coun-

‖ 2 *Sam.* 15. 32. 16. 16.

ſel of *Achitophel*, and thereby do me great pleaſure. So *Huſhai* gat him to *Abſalom*, ſaying: God ſave the King: God ſave the King: What (quoth *Abſalom*) is this the kindneſs thou ſheweſt to thy friend? How chanceth it that thou wenteſt not with him? Nay ſaid *Huſhai*, but whom the Lord and this People, and all the Men of *Iſrael* hath choſen, his will I be, and with him will I dwell: to whom ſhall I do ſervice, but to his Son? as I ſerved before thy Father, ſo will I ſerve thee. Then when *Abſalom* had retained *Huſhai* to be of his Counſel, he ſaid unto him: *Achitophel* hath counſelled thus and thus to do, ſhall we do thereafter or not? *Huſhai* anſwered, the Counſel that *Achitophel* hath given, is not good at this time. For (ſaid he) thou knoweſt thy Father and his Men, how they be ſtrong, and now being chafed in their minds, are even as a Bear robbed of her Whelps in the Field. And alſo thy Father is a Man practiſed in War: and maketh no tarrying with the People. Behold, he lurketh now in ſome Cave, or in ſome other ſtrong place, and though ſome of his Men be overthrown at the firſt brunt, it will be ſaid that thy People is overthrown, and ſo ſhall the beſt Men thou haſt (whoſe hearts are as the hearts of Lyons) ſhrink thereat. For all *Iſrael* knoweth thy Father to be a Man of great might, and his Warriors ſtout Men. Therefore my counſel is, that all *Iſrael* be gathered together unto thee, from *Dan* to *Beerſheba* (which are in number as the Sand of the Sea.) And that thou go to Battel in thine own Perſon. For ſo ſhall we come upon him in one place or other, where we ſhall find him, and fall upon him as thick as the dew falleth upon the ground, and of all the Men that are with him, we ſhall not leave him one. Moreover, if he be gotten into a Town, then ſhall all the Men of *Iſrael* bring Ropes to that Town or City, and we will draw it into the River, until there be not one ſtone found there. This Counſel of *Huſhai* pleaſed *Abſalom* and

and the People, better than *Achitophel's*: which was even the Lord's determination, to destroy the good counsel of *Achitophel*, that the Lord might bring evil upon *Absalom*. And so when *Hushai* had done according to *David's* request, he caused *Sadoc* and *Abiathar* the Priests, to send *David* word of all that was done, whereby he escaped. Hushai, *Sense, or making haste, or holding his peace.*

I.

JABES, was so named * of his Mother, because she bare him in sorrow. He (being more honorable than the rest of his Brethren) made a conditional Vow unto God, saying: ‖ If thou wilt bless me indeed, and inlarge my Coasts, and if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. Thus far goeth his request, which was granted. Jabes, *Sorrow.*

1 *Chron* 4. 9.
* This was *Othoniel, Caleb's* Brother, as *Lyra* reporteth.
‖ *Jacob* made the like vow Read his story.

Jabyn, was the King of *Canaan*, whose Captain of War was *Sisera*. Twenty Years he troubled *Israel* very sore. But at the last he was overcome of the *Israelites*, and brought to nought. There was another King called *Jabyn* also, whom *Joshua* slew, and destroyed his City called * *Hazor*, as ye shall read in *Joshua*, Chap. 11. Jabyn, *Understanding.*

Judg. 4. 2.
* Which City being burnt of *Joshua*, was afterward built again of the *Canaanites.*

Jacob, was the youngest Son of *Isaac*, and Brother to *Esau*, whose Birth-right he bought for a Mess of Pottage, and afterward (by the counsel of *Rebekah* his Mother) got away his blessing. And then, to avoid his Brothers displeasure, he was sent into *Mesopotamia* to *Laban* his Mothers Brother to get him a Wife. And chancing to come to a place where he was benighted, he took a stone and laid it under his Head, and fell asleep. And in his Dream he saw a * Ladder stand upon the Earth, reaching up to Heaven, and the Angels of God

Gen. 25. 26. 27. *cap.*
28. *cap.*
* Christ is the Ladder whereby God

and man are joyned together, and by whom the Angels minister unto us, all graces by him are given unto us, and we by him ascend into Heaven.

God ascending and descending upon it, and God himself standing upon the Ladder, said: I am the Lord God of *Abraham* thy Father, and the God of *Isaac*: the Land which thou sleepest upon, will I give to thee and thy seed, and thy seed shall be as the dust of the earth, thou shalt spread abroad to the West, to the East, to the North, and to the South. And thorow thee and in thy seed shall all the Kinreds of the earth be blessed. Behold, I am with thee, and will be thy keeper in all places where thou goest, and will bring thee again into this Land, neither will I leave thee, until I have made good all that I have promised. Then *Jacob* awaking out of sleep, said: Surely the Lord is in this place, and I was not aware. Oh how fearful is this place! it is none other but the house of God, and the gate of heaven. Then *Jacob* gat him up early in the Morning, and took the stone which he slept upon, and set it up as a Pillar to be a remembrance of that Vision, and poured oyl upon it, and called the place *Bethel*, which before was called *Luz*. And before his departing, he vowed, saying: If God will be with me, and keep me in this Journey which I go, and will give me Bread to eat, and Cloaths to cover me, so that I come again to my Fathers house in safety, then shall the Lord be my God, and this stone which I have set up for a Pillar, shall be God's house, and of all that thou givest me, will I give the tenth unto thee. And so *Jacob* going on his Journey, came into the East Countrey, where (in beholding the Land) he saw certain Herdmen lying with their Flocks of Sheep beside a Well (at the which they commonly used to water their Sheep) to whom he went & demanded whence they were. They said of *Haran*. Do ye not know (quoth he) one *Laban* the Son of *Nahor*? Yea, said they, we know him well. He is in health: And behold, yonder cometh his Daughter *Rachel* to water her Father's sheep. who was no sooner come, but *Jacob* went to the Well, and rolled

29. cap.

away

away the ſtone from the Wells mouth, and watered all her ſheep. Which done, he kiſſed the Damoſel, and wept for joy. And when the Maid had knowledge what he was, ſhe ran to her Father, and told him, who being joyful thereof, went to the Man, and brought him into his houſe. Now when *Jacob* had opened the cauſe of his coming to *Laban*, it was agreed that *Jacob* ſhould ſerve *Laban* ſeven years for *Rachel* his Daughter. But when the day of Marriage came, *Leah* the elder was * put in her ſtead, for ſo much as it was not the cuſtome, that the younger ſhould be firſt married (as *Laban* alledged.) Then *Jacob* tarried ſeven days, and took *Rachel* upon condition that he would ſerve other ſeven years for her, which being fulfilled, he deſired *Laban* that he might depart with his Wives and Children into his own Country again. Nay tarry, ſaid *Laban*, for I perceive that the Lord hath bleſſed me for thy ſake, appoint thy wages, and I will give it thee. Thou knoweſt (quoth *Jacob*) what ſervice I have done thee, and in what taking thy Cattel hath been under me: for the little that thou hadſt before my coming, is now increaſed to a Multitude. But when ſhall I make proviſion for mine own Houſe alſo? Well, what ſhall I give thee, ſaid *Laban*. Then *Jacob* (having knowledge aforehand by the Angel of the Lord what his wages ſhould be) ſaid: Thou ſhalt give me nothing at all, if thou wilt do this thing for me. I will go again and feed thy ſheep, and keep them, and will ſeparate all the ſheep of thy Flock one from another, and ſo many as be black, ſpeckled, or of party colour, let that be my wages, and whatſoever I take of the reſt unſpotted, let that be counted theft with me. Content (quoth *Laban*.) Then went *Jacob* and took out all the Males and Females of the Sheep and Goats that were black, ſpotted, or of party colour, and put them in the keeping of his Sons, which lay three days Journey off from *Jacob*, and the reſt, which were white, and

* The cauſe why *Jacob* was deceived was, that in old time the Wife was covered with a Vail when ſhe was brought to her Husband, in ſign of chaſtity and ſhamefaſtneſs. *Gen.* 30. 25, &c.

and of one colour, *Jacob* * kept himſelf. And when he had made this diviſion of *Laban*'s ſheep, he took Rods of green Poplar, of Haſel, and of Cheſnut-trees, and pilled white ſtrakes in them. Which Rods (in the conceiving time) he laid before the Sheep, in the gutters and Watering-troughs when they came to drink. And the ſheep that conceived before the Rods, brought forth Lambs, ſtraked, ſpotted, and party-coloured, ſo that *Jacob*'s Flock increaſed exceedingly, whereat the Sons of *Laban* grudged, and made ſo heinous a complaint to their Father of *Jacob*, that *Laban* began to diſfavour him. Then *Jacob* perceiving *Laban*'s countenance to be changed, he ſent for his Wives, and ſaid: I ſee your Fathers countenance, that it is not towards me as it was wont, and yet ye know that I have ſerved your Father truly, which hath deceived me, and changed my wages ten times, but God ſuffered him not to hurt me. For when he ſaid, the ſpotted ſhould be my wages, then the ſheep brought forth ſpotted. And when he ſaid, the party-coloured ſhould be my reward, then the ſheep brought forth party-coloured: And thus hath God taken away your Fathers ſheep and given them to me, which thing he ſhewed me in a Dream ſhould even ſo come to paſs, and hath now commanded me to depart out of this Country into the Land where I was born: The Women ſaid, we have no portion in our Fathers houſe, ſeeing he counteth us but even as ſtrangers, and hath ſold us, and eaten up our money: And now that God hath taken away our Fathers riches and made it ours and our Childrens, do whatſoever God hath ſaid unto thee. Then *Jacob*, aſſoon as he had prepared all things for his Journey, fled from *Laban* his Father-in-law towards the Land of *Canaan* to *Iſaac* his Father, and being purſued of *Laban* ſeven days, and at laſt overtaken at Mount *Gilead*, he laid many things to *Jacob*'s charge, whereof he diſcharged himſelf

of

* *Jacob* herein uſed no deceit, for ſo much as he did it at God's commandment.

31. cap.

of all, and in the end ſaid: This twenty years have I ſerved thee, xiv. Years for thy Daughters, and ſix Years for thy ſheep, which have not been barren, and yet in all that ſpace, have I not eaten one Ram of thy Flock, but whatſoever was ſtolen or torn of Beaſts, I made it good unto thee. Thou changedſt my wages ten times, and wouldſt ſurely have ſent me away with nothing, if God (which ſaw my tribulation and the labour of my hands) had not been the better unto me, which rebuked thee yeſterday. Then *Laban* made a covenant with *Jacob* and ſo departed. *Jacob* then going forth on his Journey, came into the Land of *Seir*, and hearing of his Brother *Eſau*'s being there, was ſore afraid of him, leſt he had continued ſtill in his malice towards him, wherefore he ſent Meſſengers before unto him, with three great Droves of Cattel for a preſent, truſting thereby to mitigate his wrath. And as *Jacob* himſelf tarried behind to ſet his Wives and Children in order to meet his Brother *Eſau*, an Angel wraſtled with him all Night and at laſt ſmote him under the Thigh, and brake the ſinew of his Leg, whereon he halted ever after. Yet nevertheleſs *Jacob* (which had wraſtled with the Angel until the breaking of the day) would not let the Angel depart, before he had bleſſed him, who called his Name *Iſrael*: for as a Prince (ſaid he to *Jacob*) haſt thou wraſtled with God and with Man, and prevailed. And ſo, after the brotherly meeting of *Jacob* and *Eſau*, and great amity ſhewed by one to the other, *Jacob* took his Journey into the Land of *Canaan*, where he remained until he was of the age of an 130. years. And then went down into *Egypt* with all his Houſhold (which were three-ſcore and ſix ſouls) to ſee his Son *Joſeph*, where he continued xvii. years. And then dyed, being 147. years of age, and from thence was conveighed to the Land of *Canaan*, where he was by his Children ſumptuouſly buried. Jacob, *a Supplanter.*

Gen. 32. *cap.*

Gen 33. *cap.*

46. *cap.*

49. *ult.*

50. 1, 2, &c.

Gen. 10. 25. **Jaktan,** was the Son of *Heber*, and his Brothers name was *Peleg*. Jaktan, *a little one, or loathsomness, or contention.*

Judg 4. 11. 18, &c. **Jael,** was the Wife of one *Heber* the *Kenite*, which was of the Children of *Hobab*, *Moses* Father-in-law. And when she had heard of the great overthrow of *Sisera*, and how he fled, she went and met him, saying: Turn in my Lord, turn in to me and fear not. And being come into her House, he asked her a little water to quench his thirst, and she brought him a Bottle full of Milk, and when he had well drunk thereof, he laid him down to sleep, and as she was covering him with cloaths, he prayed her to go and stand at the door of her Tent, and whosoever doth come and * ask for any man, say there is no man here. And so when *Sisera* was fast asleep, *Jael* went softly unto him with an Hammer in the one hand and a Nail in the other, and smote him thorow the Temples of his head, and nailed him fast to the ground. Which done, she went and stood in her Tent-door, and seeing *Barak* pursuing *Sisera*, she went and met him, saying: Come and go with me, and I will shew thee the Man whom thou seekest; and so he followed *Jael*, who brought him into her Tent where *Sisera* lay dead.

* Now was the prophecie of *Deborah* fulfilled, which she propheſied to *Barak*, saying: this journey that thou takest upon thee now, shall not be for thine honour, for the Lord shall sell *Sisera* into the hand of a Woman.

Jael, *a Doe, or ascending.*

Judg. 10. cap. **Jair,** was a *Gileadite* born. He had xxx. Sons, which were Men of Authority, for they rode upon xxx. Asses colts: And they had xxx. Cities lying in the Land of *Gilead*, which Cities were called the Towns of *Jair*. He reigned xxii. years. After whose death the Children of *Israel* fell to wickedness again, and served *Baalim* and *Ashtaroth* the gods of *Syria* and other strange gods, for the which the Lord was wroth with *Israel*, and sold them into the hands of the *Philistines* and *Ammonites*, which

which oppreſſed them ſo ſore by the ſpace of xviii. years, that they were fain to cry for help of the Lord. Who then ſaid unto them: Did not I (when ye cryed unto me) deliver you from the *Egyptians*, the *Amorites*, the *Ammonites*, the *Philiſtines*, the *Sidonians*, the *Amalekites* and the *Moabites*, which Nations had oppreſſed you? And yet have ye now forſaken me and ſerve their gods. Therefore cry unto theſe gods whom ye have choſen, and let them help you in your tribulation, for I will deliver you no more. Oh Lord (ſaid they) we have ſinned, do unto us whatſoever pleaſeth thee. Then had the Lord ſo great compaſſion and pity on the miſery of *Iſrael*, that he ſtirred up a Man one *Jephtah*, who (by the power of God) ſaved them. Jair, *Lightened.*

James, the Son of *Zebedee*, and Brother to *John*, was a poor Fiſherman, and being in the Ship with his Father mending of his Net, *Jeſus* came by and called him: who immediately left his Ship, his Father and all, and went after *Jeſus*, and was one of his Apoſtles, and received with his Brother, the Name of *Boanerges*, which is to ſay, The Sons of Thunder. James, *a Tripper, or Deceiver. An heel, the ſole of the foot, a foot-ſtep.*

Matth. 4. 21. *Mark.* 3. 17. He was put to death by *Agrippa*, who was alſo called *Herod. Act.* 12. 2. *Cooper.*

James, the leſs, was the Son of *Alpheus* and *Mary* (Siſter to *Mary* the Lord's Mother.) And being Biſhop of *Jeruſalem*, he wrote to the *Jews* that were ſcattered abroad after the Perſecution and death of *Stephen*, Inſtructing them with ſundry Precepts how to order their Lives.

Matth. 10. 3. He ſuffered martyrdom in the vi. year of *Nero.*

Jannes, and *Jambres* were two falſe Sorcerers of *Egypt*, who in the time of *Moſes* (with their enchantments) went about to put thoſe miraculous wonders out of credence that *Moſes* by the power of God did. And even as they withſtood *Moſes*, ſo do the Adverſaries of the

2 *Tim.* 3. 8. *Exod.* 7. 11.

Gospel at this day (and ever will) resist the truth, under a certain false pretence of godliness.

Gen. 9. The Nations that came of his children. Of *Gomer* came the *Italians*. Of *Magog* the *Scythians*, and of them the *Turks* Of *Madai* the *Medes*. Of *Javan*, the *Greeks*. Of *Tubal*, the *Spaniards*. Of *Mosoch*, the *Moscovites*, and of *Tiras*, the *Thracians*.

Japheth, was the youngest of *Noah*'s three Sons, who being informed of his Fathers unseemly lying asleep in his Tent, took a Garment, and bare it between him and *Shem* on their shoulders, and coming toward their Father (ashamed to look on his nakedness) turned their Faces backward, and so covered their Father's privities. For the which deed, *Noah* (having knowledge thereof) blessed them, saying to *Japheth* on this wise: God shall enlarge *Japheth*, and he shall dwell in the Tents of *Shem*, and *Canaan* shall be their servant.

Japheth, *perswading, or enticing.*

Languet.

Jairus, was * one of the Rulers of the Synagogue among the *Jews*, whose Daughter of the Age of twelve years, lay sick and at the point of death. And hearing of the fame of *Jesus*, he went and fell down at his feet, beseeching him that he would come home to his house, & lay his hand upon his Daughter, that by the touching thereof, she might be safe, and live. And while there was an occasion given, whereby to strengthen the unperfect faith of the Ruler, and that by the ensample of a Woman diseased with an issue of blood xii. years, there came certain Messengers from the Ruler's House, which said unto Him that his Daughter was dead, wherefore it should not need to trouble the Master any further. Then *Jesus* perceiving the Ruler to be as a Man in despair, said unto him: Be not afraid, for although thy Daughter be dead indeed, only believe, and thy Daughter shall live. And so *Jesus* went home to the Ruler's house, and raised up his Daughter from death to life.

* *Mark 5. 22. Luk. 8. 41.*

Jairus, *Lightning, or being lightned.*

Gen. 5. 15 &c.

Jared, was the Son of *Mahalaleel*, who lived an hundred

hundred sixty and two years, and then begat *Henoch*, and lived after that eight hundred years, and begat Sons and Daughters. And when he had lived in all nine hundred, sixty and two years, he dyed. Jared, *Commanding, or descending.*

Jason, was a wicked Man, and so desirous of honour, that he wrought his own Brother *Onias* out of the High Priest's office: promising *Antiochus* the King to give him for the same, three hundred and three-score Talents of Silver, and of another rent four-score. And also if the King would license him to set up a place for exercise, and a place for the youth, and to name them of *Jerusalem Antiochians*, he promised an hundred and fifty Talents. And when these things were granted to *Jason*, and that he had got the superiority, he began immediately to draw his Kinsmen to the customes of the Heathen, abolishing the Laws and Priviledges of the *Jews*, he brought in new statutes, contrary to the Law of God. So that thorow the exceeding wickedness of this ungodly man *Jason*, the People had a great desire to follow the manners of the Gentiles. The Priests also had no delight in serving the Lord, but in casting the stone, and such wanton sports. Now after three years, when *Jason* should pay the King his money, which he had promised for his Brother's office, he sent it by one whom he most trusted, called *Menelaus*, who gat the office from *Jason* (as appeareth more plainly in his story.) Then *Jason* being thus deceived by *Menelaus*, was fain to flie into the Land of the *Ammonites*, remaining there till he might spy a time to be revenged. And when he heard the rumour that went abroad of *Antiochus* death, he gat him a Band of Men to the number of a Thousand or more, and came suddenly upon the City, killing and slaying his own Citizens without mercy, regarding neither Kin nor Friend. But nevertheless, when he could. 2 *Mac.* 4. *cap.*

could not ſpeed of his purpoſe, he fled into the Land of the *Ammonites* again. Where in the end it came to this point, that he was accuſed to *Areta* King of the *Arabians*, and ſo abhorred of all Men, that he was purſued from City to City, and driven into *Egypt*. And going from thence to the *Lacedemonians*, thinking by reaſon of Kinred to have had ſome ſuccour of them, he was not regarded, but ſuffered to periſh in a ſtrange Land, no Man mourning for him, nor putting him into his Grave. Jaſon, *He that maketh whole: a Phyſician.*

Jeckſan, look *Jocſan*.

2 *King.* 23. 31, *&c.* **Jehoahaz**, the Son of *Joſias*, was xxiii. years old when he began to reign over *Juda*, and had not reigned three Moneths before *Pharaoh Necho*, King of *Egypt* came and put him down, and ſet up his Brother in his ſtead. And put the Land to a tribute of an hundred Talents of Silver, and one of Gold, and carried *Jehoahaz* away into *Egypt* where he dyed. Jehoahaz, *The poſſeſſion of the Lord.*

2 *King.* 23. 36. 24. 1, *&c.* **Jehojakim**, the Son of *Joſias*, was xxv. years of age when he began to reign over *Juda*, and did that which was evil in the ſight of the Lord. His name was changed from *Eliakim* to *Jehojakim* by *Pharaoh Necho*, King of *Egypt*, which came and depoſed his Brother *Jehoahaz*, and made him King in his ſtead, and taxed the Land, as before is ſaid in *Jehoahaz*. For the payment of which money, *Jehojakim* taxed the Land, and levied of every Man according to his ability, and paid the money to *Pharaoh*. After this came *Nabuchodonoſor* King of *Babylon*, and beſieged *Jeruſalem*, to whom *Jehojakim* yielded, and ſerved *Nabuchodonoſor* three years, and then rebelled againſt him, into whoſe hand the Lord delivered him, ſo that the King of *Babylon*

This King dyed in the way, as they led him Priſoner into *Babylon*. Read *Jeremy* 22. 18.

bylon took him, and bound him in two Chains, and carried him and all the Veſſels of the Lord's houſe into *Babylon*. This King reigned xi. years. Jehojakim, *the Riſing, or avenging of the Lord.*

***Jehojachin,** was the Son of *Jehojakim*, who at the age of xviii. years, began to reign over *Juda*, and did evil in the ſight of the Lord as his Fathers before him. He had not reigned three moneths ere that the King of *Babylon* came and depoſed him, making **Mattaniah* his Fathers Brother King in his ſtead, changing his Name from *Mattaniah* to *Zedekiah*, and carried *Jehojachin* away into *Babylon*, where he remained in Priſon xxxviii. years after, even until the coming of *Evilmerodach* King of *Babylon*, after *Nabuchodonoſor* his Father, who had ſuch a mind to *Jehojachin*, that he delivered him out of Priſon, and exalted him above all the Princes in *Babylon*, and fed him at his own Table all the days of his life. Jehojachin, *the Reſurrection of the Lord.* 2 *King.* 24. 6, &c. *He is called alſo *Jechonias*, *Matth.* 1. 11.

Jehoahaz, the Son of *Jehu*, began his Reign over *Iſrael* in the xxiii. year of the Reign of *Joaſh* the Son of *Ahaziah* King of *Juda*, and walked ſo wickedly in the ſins of *Jeroboam* (by worſhipping the Calves which he had erected) that God delivered him into the hands of *Hazael*, and his Son *Benhadad*, Kings of *Syria*, which deſtroyed the People of *Iſrael*, and vexed them ſo ſore, that they made the *Iſraelites* like threſhed duſt: yet nevertheleſs, when *Jehoahaz* humbled himſelf, and beſought the Lord, he heard him, and had ſuch pity and compaſſion on the miſery of *Iſrael*, that he delivered him out of the *Syrians* ſubjection, which had brought him ſo low, that they had left him but fifty Horſemen, ten Chariots, and ten thouſand Footmen. He reigned xvii. years, and then dyed, and was buried in *Samaria*. 2 *King.* 13. 1, 2, &c.

ria, leaving behind him his Son *Joash* to Reign in his ſtead. Jehoahaz, *Apprehending, poſſeſſing, or ſeeing.*

2 *King.* 11. **Jehojada**, was the High-Prieſt in the days of *Ahaziah* King of *Juda*, whoſe Daughter he married, named *Jehoſheba*. He preſerved *Joaſh* the youngeſt Son of *Ahaziah* his Father-in-law ſix Years in the Lord's Houſe, and in the ſeventh Year he brought him forth, and proclaimed him King. And (being his Governour and Protector) trained him up in all godlineſs and vertue. So that ſo long as *Jehojada* lived, the King walked in all the ways of the Lord, from the which he ſwerved after the death of this good Prieſt *Jehojada*. Who lived 130. Years, and (for his faithfulneſs towards God and his People) was moſt honourably buried in the City of *David* among the Kings. Jehojada, *the Knowledge of the Lord.*

2 *Chron.* 24.

2 *King.* 11. 2. 2 *Chron* 22. **Jehoſheba**, was the Daughter of *Ahaziah* King of *Juda*, and Wife to *Jehojada* the High-Prieſt of the *Jews*. And when *Athalia* her Grandmother went about to deſtroy the King's ſeed, ſhe ſtole away *Joaſh* her youngeſt Brother from among the King's Sons, and hid both him and his Nurſe, in her own Chamber (with her Husbands conſent) the ſpace of ſix years, and ſo preſerved him that he periſhed not, with the reſt of her Brethren. Jehoſheba, *the fulneſs of the Lord.*

2 *King.* 9. **Jehu**, the Son of *Nimſhi* was anointed King over *Iſrael* by *Eliſeus* the Prophet, for to deſtroy the Houſe of *Ahab* his Maſter: And being commanded to go about it with ſpeed, he began firſt with *Joram* which lay at *Jezreel* to be healed of his wounds, which the *Syrians* had given him. And as *Jehu* was coming thitherward, the Watchman eſpying a company coming toward the City, told the King, who then ſent out an Horſeman to meet

meet them, and to know whether they came peaceably or no. And when the Meſſenger came to *Jehu*, he ſaid: The King would know whether it be Peace or no? What haſt thou to do with Peace (quoth *Jehu*) turn thee behind me: and ſo the Meſſenger turned behind *Jehu*, and went back no more, and likewiſe the ſecond. Then the Watchman told the King that he thought by the driving of the Chariot, it ſhould be *Jehu* that was coming, for he driveth (quoth he) furiouſly. The King hearing that, made him ready to War, and took *Ahaziah* King of *Juda* with him, and went toward *Jehu*, and met him in the portion of *Naboth*, ſaying: Is it peace *Jehu* or no? What peace ſhould it be (quoth he) ſo long as the whoredomes of thy Mother *Jezebel*, and her witchcrafts are ſo great? and ſo in the Battel, *Jehu* ſhot *Joram* to the heart with an arrow, and killed him. And fell upon *Ahaziah* and ſlew him alſo. And ſo proceeding forth to *Jezreel*, he came thither and found *Jezebel* looking out at a Window. And as he demanded of the company about her, who was on his ſide, and would (for his ſake) caſt her down, two or three of her Chamberlains threw her out at the Window, and brake her Neck; notwithſtanding, becauſe ſhe was a King's Daughter, he cauſed her to be buried. Then he ſent his Letters to *Samaria*, commanding thoſe which had the governance of *Ahab*'s ſeventy Sons, to kill them all, and to bring their heads on the next morrow to *Jezreel*. And when they (for fear) had fulfilled his commandment, and brought their heads to him, *Jehu* fell upon the Murtherers, and ſlew them alſo. And in the way to *Samaria*, he ſlew the Brethren of *Ahaziah* (even forty and two) which were going to viſit *Ahab*'s Sons. Finally, he trained all the Prieſts of *Baal* into the Temple of *Baal*, and there ſlew them every one, & converted the Temple to a Jakes houſe. And now when *Jehu* had left neither Prieſt, Kinſman, nor any that favoured *Ahab* alive, the Lord (for his well

There was a Prophet alſo called *Jehu*, the Son of *Hanani*, which propheſied of the deſtruction of *Baaſha* King of *Iſrael* and his Poſterity. Read 1 *King.* 16. 1, &c. 10. cap.

doing) made him this promiſe, that his ſeed ſhould ſit on the ſeat of *Iſrael*, until the fourth Generation. But notwithſtanding that *Jehu* had thus ſeverely puniſhed the Vice of Idolatry in *Ahab*'s Poſterity, yet he himſelf committed the ſame in worſhipping the Golden Calves, and cauſed *Iſrael* to ſin, as others before him had done. He reigned xxviii. years. Jehu, *He himſelf, or that which is.*

Judg. 11. cap. **Jephtah**, was the Son of *Gilead*, baſe born, whoſe Brethren (which were legitimate) thruſt him out of their company, and ſo hated him, that they would not ſuffer him to remain among them: wherefore *Jephtah* departed and fled into the Land of *Tob*: where reſorted unto him all naughty and light perſons. Now in the mean time that *Jephtah* was thus a ſtranger from his Brethren, the *Ammonites* made ſore War againſt the *Iſraelites*, ſo that they were in great jeopardy and fear to be overcome of them. Then the Elders of *Gilead* conſidering *Jephtah* to be a ſtrong and a valiant Man, went to *Tob* where he lay, to intreat him to be their Captain againſt the *Ammonites*. How cometh this (quoth *Jephtah*) that ye come to me in the time of your trouble: did ye not hate me, and * expel me out of my Father's houſe? Therefore (ſaid they) are we turned to thee, that thou mayeſt go with us, and be our head and Ruler. But will ye promiſe now (quoth *Jephtah*) that when the Lord ſhall deliver the *Ammonites* into my hand, ye will make me then your Head and Governour? They ſaid yea. And ſo he went with the Elders, who brought him to *Mizpah*, and being there made and confirmed their Head and Ruler, he ſent his Meſſengers to the King of *Ammon*, demanding what cauſe he had to ſtrive with *Iſrael*: who anſwered, and ſaid: Becauſe they took away my Country, when they came from *Egypt*, which if they will now reſtore again, I will ceaſe from War.

* Oftentimes thoſe things which men reject, God chooſeth to do greater enterpriſes by.

War. Then *Jephtah* sent him word again, that *Israel* took not his Land from him, but coming from *Egypt*, and passing through the Wilderness, even to the red Sea, they remained at *Cadesh*; and sent to *Sehon* King of the *Amorites*, to suffer them quietly to pass thorow his Country: And because he would not shew them this kindness, the Lord delivered both him and his Land into their hands, and shall they dispossess themselves of that which the Lord hath given them? Nay not so. Look what People *Chemosh* thy God driveth out, that Land possess thou & whatsoever Nation the Lord our God expelleth, that will we enjoy. Art thou better than *Balac* King of *Moab?* did he not strive with *Israel*, and fight against them all the while they lay in *Heshbon* (and thereabout) 300. years: and why didst thou not recover thy Land in all that space? Thou dost me wrong to War against me, for I have not offended thee, and therefore the Lord be Judge between thee and me. But when *Jephtah* perceived the *Ammonites* not to regard his words, he prepared his Army to set upon them. And before his going, made this Vow unto the Lord: That if he did deliver the *Ammonites* into his hand, the first thing that met Him out of his Doors at his return home again, should be the Lords, and he would offer it up unto him for a burnt-offering. And when he had subdued the *Ammonites*, and was coming homeward to his house, the first thing that met him out at his Doors, was his own Daughter, who for joy of her Father's Victory, came to meet him with Timbrels and Dances. Then *Jephtah* seeing his only Child come toward him with a company of Women after her, he rent his Cloaths and said: Alas my Daughter, thou hast brought me low, and art one of them that do trouble me, for I have opened my mouth unto the Lord, and cannot go back. To whom she said: Oh my Father, if thou hast promised to the Lord, then (forasmuch as the Lord hath avenged

thee, and given thee victory over thine enemies) do with me according to thy promiſe. But yet, this one thing I ſhall deſire of thee, to ſpare me for two Moneths, that I may go down to the Mountains, and there (with my fellows) * bewail my Virginity. Which done, ſhe returned to her Father, who did with her according as he had vowed unto the Lord. After this, the *Ephraimites* fell at defiance with *Jephtah*, becauſe he had not called them to take his part againſt the *Ammonites*: and for this matter was a Field pitched between them and the *Gileadites*, and a great Battail fought, in the which the *Ephraimites* were put to flight, and ſeeking to have eſcaped over *Jordan*, the *Gileadites* had prevented them, and ſtopped the paſſage, that no *Ephraimite* ſhould eſcape that way. And to know who was an *Ephraimite*, and who was not, the *Gileadites* uſed this policy: if any preſſed to go over the Water, they would bid him ſay * *Schibboleth*, and as many as could not ſay *Schibboleth*, they ſlew him, for by that they knew he was an *Ephraimite*, for the *Ephraimites* could not ſound nor ſay *Schibboleth*, but *Sibboleth*. And ſo were ſlain of the *Ephraimites* that Day, two and twenty thouſand. *Jephtah* ruled *Iſrael* vi. years, and dyed. Jephtah, *Opening*.

* For it was counted as a ſhame in *Iſrael* to dye without children.

* *Schibboleth* ſignifieth the fall of waters, or an ear of corn.

Jeremy, was the Son of *Hilkiah*, whom ſome think to be he, that found out the Book of the Law, and gave it to *Joſiah*. He was born in a City called *Anathoth*, in the Country of *Benjamin*, and (by the commandment of God) began very young to propheſie, that is, in the xiii. year of *Joſias*, and continued xviii. years under the ſaid King, and three moneths under *Jehoahaz*, and under *Jehojakim* xi. years, and three moneths under *Jehojachin*, and under *Zedekiah* xi. years, unto the time they were carried away into *Babylon*. So that the time amounteth to above forty years, beſide the time that he propheſied after the Captivity. This ſtory is drawn out

Jer. 1. 1.

Epiphanius writeth, that this Prophet *Jeremy* was ſlain of his People at a City in *Egypt* called *Taphnis*.

out of the *Geneva* Bible, in the Argument before the Book of *Jeremy* the Prophet. Jeremy, *the Majesty, or highness of the Lord.*

Jerubbaal, is a Name which was given to *Gedeon* the Son of *Joash*, after he had broken down the Altar of *Baal*, and cut down all the Grove about it. Jerubbaal, *That which resisteth an Idol, a destroyer of Idols.* Read *Gedeon.* *Judg. 6. 32.*

Jeroboam, was the Son of * *Nebat*, and of the Tribe of *Ephraim*, who being nourished and brought up of *Zervah* his Mother in her Widowhood, after the death of his Father, became King *Solomon*'s Servant, and was made Overseer of *Solomon*'s Works for the Tribe of *Ephraim* and *Manasses*. And on a time as he walked abroad in the Field alone, the Prophet *Ahijah* came to him and said, that after the death of *Solomon*, he should Reign and be King over Ten Tribes of *Israel*; which words of the Prophet did so animate *Jeroboam*, that he began to murmur against King *Solomon* his Master, who (therefore) sought to kill him, but *Jeroboam* fled into *Egypt*, where he remained with *Shishak* King of that Country, until the death of *Solomon*. Then (being sent for) he returned home again, and had so much favour of the People, that they all forsook *Rehoboam* (save the Tribe of *Juda* and *Benjamin*) and made *Jeroboam* their King. Who being surely stablished in his Kingdom, began to think thus in his heart: If this People go up, and do sacrifice in the house of the Lord at *Jerusalem*, as they were wont to do, then shall their hearts turn to *Rehoboam*, and seek to kill me. Wherefore he (by the advice of his Counsel) made two golden Calves, and set the one up at *Dan*, and the other at *Bethel*, perswading the People that they were the Gods which brought them out of *Egypt*, and therefore they should not need

1 *King.* 11. 26, *&c.*

* Some say that *Nebat* and *Shimei*, whom *Solomon* put to death, were one person: of whose death *Zervah* the Mother of *Jeroboam*, put him oft in remembrance.

12. cap.

need any more to go up to *Jeruſalem*, and worſhip ſo far off, but ſhould do it nearer hand, and with leſs travail and pain. And when he perceived the People to incline to his purpoſe, he made a Temple to build Hill Altars therein for Idolatry, and placed a ſort of ignorant Miniſters (which were not of the Sons of *Levy*) in *Dan* and *Bethel*, to train up the People in worſhipping of theſe Calves. And the more to ſtir up the Peoples devotion, he commanded a ſolemn offering to be made in the honor of theſe Calves, the xv. day of the eighth Moneth, and the ſame yearly to be obſerved in remembrance of this new kind of Idolatry: which in continuance was ſo rooted in *Iſrael*, that it could never be clean extinguiſhed, till it had brought all *Iſrael* to utter deſtruction. Now as the King was ſtanding beſide the Altar at *Bethel* doing of ſacrifice, there came a Man of God, which cryed out againſt the Altar, ſaying: O Altar, Altar, Thus ſaith the Lord: behold, a Child ſhall be born unto the houſe of *David* (*Joſiah* by name) and upon thee ſhall he offer the Prieſts of the Hill-Altars that burn Incenſe upon thee, and they ſhall burn Mens bones upon thee. And this is the token that the Lord hath ſpoken it: Behold, the Altar ſhall rent, and the aſhes that are upon it, ſhall fall out. The King was ſo angry with this, that he ſtretched out his hand againſt the Prophet, commanding to lay hands on him, and by and by the Kings hand was dried up, ſo that he could not pull it to him again, the Altar clave aſunder, and the aſhes fell out, as the Man of God had ſpoken. The King ſeeing now God's judgment fallen upon him, humbled himſelf to the Prophet, by whoſe interceſſion to God his hand was reſtored again. Great and continual War was between this King and *Rehoboam* King of *Juda*, but this ever prevailed, till *Abijah* the Son of *Rehoboam* reigned, and then he loſt as much honour and more than he wan before. He reigned two and twenty years,

13. *cap.*

2 *Chron.* 13.

years, and dyed, leaving *Nadab* his Son to succeed him. Read more of this King, in the story of *Abijah*, King of *Juda*, and in the story of *Ahijah* the Prophet, and of *Baasha* King of *Israel*.

Jeroboam, the Son of *Joash* King of *Israel*, began his Raign in the xv. year of *Amaziah* King of *Juda*, and worshipped the Golden Calves which *Jeroboam* the Son of *Nebat* had set up, as others did before him. He was a great Warrier and victorious. He restored the Coasts of *Israel* from the entring of *Hemath* unto the Sea of the Wilderness (according to *Jonas* Prophecie) And was stirred up of the Lord to help *Israel* (being exceedingly afflicted) out of all their trouble. He reigned xli. years, and dyed, leaving *Zacharias* his Son to succeed him. Jeroboam, *Increasing the People.* 2 *King.* 14. 23.

Jesebel, the Daughter of *Ethbaal* King of the *Sidonians*, was a wicked Woman. She enticed and pricked forward *Ahab* her Husband to all kind of Idolatry, she slew the Prophets of the Lord, and persecuted *Elijah*. She caused *Naboth* to be stoned to death, that her Husband might enjoy his Vineyard. Finally, as she lay at *Jesreel*, and hearing of *Jehu* his coming, she trimmed her self in gorgeous attire, and lay looking out at a Window, and as he came in at the Gate, she said unto him: Had *Zimri* peace which slew his Master? As who should say: Can a Traytor, or any that riseth against his Superiour have good success? But forasmuch as this was even God's determination that she should be destroyed, she was cast out at the Window with such violence, that she was dashed all to pieces, and so betrampled and trodden with the feet of Horses, that when they came to take her up to be buried, they found no more of her, save the Scull, the Feet, and the Palms of her Hands. And then was the Prophecie of *Elijah* fulfilled, which said: In the Field of 1 *King.* 16. 31. 19. 2. 21. *cap.* 2 *King.* 9. 30.

Jesreel

Jesreel shall Dogs eat the flesh of *Jezebel*, and the Carkass of *Jezebel* shall lye as dung upon the Earth, so that none shall say, this is *Jezebel*. Jezebel, *an Island, or an habitation.*

Luk. 2. cap. **Jesus**, the Son of God was born of the Virgin *Mary* in *Bethlehem*, a City of *Juda*, (in the year after the Creation of the World 3962. *Lanquet.*) whose birth immediately was honored by the glorification of Angels, the agnition of Shepheards, the veneration of the wisemen, and the Prophecies of holy *Symeon* and *Anna*. And at the age of xii. years, was had in admiration among the Doctors in the Temple at *Jerusalem*, where his Parents found him, and brought him to *Nazareth*; but what he did from that time forth till he came to the age of thirty years, the Evangelists make no mention. He was then Baptised of *John* in *Jordan*. And to witness that he was the very *Messias* sent of God, the Holy Ghost descended down from Heaven, in the likeness of a Dove, and lighted upon him, and also the voice of the Father was heard from Heaven, saying: This is my beloved Son in whom I am well pleased, hear Him. And after he had finished the Legacy of his Father and opened the Doctrine of eternal life to the People, and confirmed the same with Miracles, he was at the age of xxxiii. years (or thereabout) betrayed of his own Disciple *Judas*, and by the *Jews* his own peculiar People, most cruelly put to death, at what time of his Passion was a great Earthquake, and at six a Clock of the Day, such a terrible Eclipse of the Sun, that (for Darkness) it seemed to be very Night. The third day he arose again from Death to Life, In token he conquered Sin, Death and Satan. And on the fortieth day (to declare himself to be a mighty and a puissant Conqueror) he ascended into Heaven, where he sitteth at the right hand of the Father. And the fiftieth day (according to his promise) he sent down

5. cap.

Matth. 26. 14.

28. 6.

Act. 1. 9.

down the true Comforter the Holy Ghost, which should lead the Apostles into all truth. At the end and last day of the World, he shall come again with glory, to judge the quick and the dead. He suffered his Passion in the year after the Creation of the World 3994. or thereabout.

Jesus, *a Saviour.*

Jesus, the Son of *Sirach*, being among the Captives in *Egypt*, in the time of King *Ptolomy Euergetes*, got liberty to read and write many good things, which *Jesus* his Grandfather had gathered and left them with *Sirach* his Son, which things this *Jesus* took and put in order in a Book, which is called *Ecclesiasticus*, or the wisdom of *Jesus* the Son of *Sirach*. *Eccles. 1. cap.*

Jesus, otherwise called *Justus*, was a *Jew* born, and one of *Paul's* Workfellows in preaching and setting forth the Kingdom of God, whom he commended to the *Colossians*, desiring them, that if he or any such did come unto them, they should receive and entreat them with all gentleness. *Col. 4. 11.*

Jethro, the Priest of *Midian* had seven Daughters, of the which one was called *Zipporah*, whom he married to *Moses*. And when that *Jethro* had heard of all the mighty deeds which God had done for *Moses*, and how he had delivered the Children of *Israel* out of *Egypt* from the Bondage of *Pharaoh*, and brought them thorow the red Sea, he met *Moses* in the Wilderness, and brought to him his Wife and two Children (which he had sent back before) at whose coming, *Moses* was exceeding glad. Then as *Jethro* abode with *Moses* and saw the great pains he took in judging the People from Morning to Night, he said unto him: What is this that thou dost unto the People? Why sittest thou thy self alone, and all the People stand about thee from morning unto even? When *Exod. 4. 18. 18. cap.*

the People (quoth *Moſes*) have any matter, they come unto me, and I judge between one and another, and declare unto them the Statutes and Laws of God. Thou doſt not well (quoth *Jethro*) for thou both wearieſt thy ſelf, and the People that is with thee: The thing is of more weight, than thou art able to perform alone. Therefore hear my counſel, and God ſhall proſper thee. Be thou for the People to God-ward, and report the cauſes to him: Admoniſh them of the ordinances and laws, and ſhew them the way wherein they muſt walk, and the work that they muſt do. Moreover, ſeek out among the People men of courage, and ſuch as fear God, true dealing men, hating covetouſneſs, and appoint them to be Rulers over thouſands, over hundreds, over fifties, and over tens. And let them judge the people at all ſeaſons, and every great matter let them bring it to thee, but all ſmall cauſes, let them judge themſelves, and ſo ſhall it be eaſier for thee, when they ſhall bear the burthen with thee: If thou ſhalt do this thing (and God ſo command thee) thou ſhalt be able to endure, and all the People ſhall go quietly to their place. Jethro, *Excellent, or remaining, or ſearching forth, or a little cord.*

The counſel of *Jethro Moſes* Father-in-law.

2 *Sam.* 2. *cap.* **Joab**, was the Son of *Zerviah David*'s Siſter (and the chief Captain of all *David*'s Hoſt.) In the firſt Battel he made againſt *Abner* (King *Saul*'s Captain) he was the Victor, and put *Abner* to flight, and of malice afterward, by treaſon ſlew him, for the which deed, *David* was ſore offended, that he beſought God to avenge it on *Joab*, and that his Houſe and Poſterity might always be plagued with the bloody-flux, leproſie, feebleneſs of Body, the Sword, or Famine, for the death of *Abner*. *Joab* alſo was the death of *Abſalom*, and ſlew him as he hanged by the hair of his head, upon the bough of a tree: And when it was told him of the great lamentation the King made for *Abſalom* his Son, he went unto him and ſaid:

3. 27, 28, &c.

18. 15.

said: Thou hast this day shamed the faces of all thy servants, which this day have saved thy life, and the lives of all thy Sons and Daughters, and the lives of thy Wives and Concubines, in that thou lovest thine enemies and hatest thy friends: For thou hast declared this day, that thou regardest neither thy Princes nor servants: Therefore I do perceive, that if *Absalom* had lived, and all we had been slain this day, that then it had pleased thee well. Now therefore up, and come out and speak comfortably unto thy servants, for I swear by the Lord, except thou come out, there will not tarry one Man with thee this Night, and that will be worse unto thee, than all the evil that fell on thee from thy youth hitherto. Also in persecuting of *Sheba* (which had made a new insurrection against *David*) he met *Amasa* his Aunts Son by the way and * slew him, and leaving him dead on the ground, he followed *Sheba*, and besieged him in a City called *Abel*, where the Governess of the City, (being a wise Woman) cried unto *Joab*, demanding why he went about to destroy that City which was a Mother of *Israel*, and to devour the Inheritance of the Lord, before he had offered peace: To whom he answered, saying: That he went about no such matter, but I come (quoth he) for *Sheba* the Son of *Bichri*, deliver me him, and I will be gone, and as soon as the head of *Sheba* was thrown over the Wall to *Joab*, he departed. Finally, after the death of *David* (who had ordained *Solomon* to Reign in his stead) *Joab* took part with *Adonijah*, *Solomon*'s Brother which usurped the Kingdom, and went about with all his power to stablish him in *David*'s seat. But when he heard *Solomon* proclaimed by *David*'s authority, he fled to the Tabernacle of the Lord, out of the which he would not depart, but (catching hold on the * corners of the Altar) said he would even in that place dye. Then *Solomon* (hearing thereof) commanded *Benaiah* to go and kill him even there, for the bloud of *Abner*

19. 5, &c.

2 Sa. cap.

* *Lyra* supposeth that *Joab* slew *Amasa* of envy, because *David* had made an oath (in the Chapter before) that *Amasa* should be his Captain in *Joab*'s stead.

* The holiness of the place ought not to save the wilful murtherer, *Exod.* 21. 14.

ner and *Amasa*, which he had shed causlesly. And so was *Joab* slain in the Tabernacle, and carried out and buried in his own House in the Wilderness. Joab, *willing, or voluntary.*

Luk. 8. 3. 24. 10. **Joanna**, the Wife of *Chuza Herod*'s Steward, was a godly Woman, and ministred unto Christ of her substance, while he lived. And after he had suffered his Passion, she went with other Women to seek him at his Sepulchre. And being told by the Angels that he was not there, returned to the Apostles to bring them tidings of his Resurrection, which seemed to them but feigned things, and therefore believed them not. Joanna, *the grace of the Lord, or the Lord's gift, or the Lord's mercy.*

2 *King.* 11. & 12. *cap.* **Joash**, the youngest Son of *Ahaziah* King of *Juda*, was stollen away from the hands of *Athaliah*, his Grandmother, by his Sister *Jehosheba* Wife to *Jehojadah* the High-Priest, and hid in the Lords house, and brought up in the Chamber where the Priests and Levites lay, the space of six years, and in the seventh year, *Jehojadah* brought him forth, and proclaimed him King, who in all things sought the Lord, so long as *Jehojadah* lived. He repaired the Temple. He slew *Mattan* the Priest of *Baal*, and brake down his Altars, with many other good things. But after the death of *Jehojadah*, he fell so 2 *Chron.* 24. far from God, that no admonition of the Prophets (which were daily sent him) could turn him. And last of all, when *Zacharia* the Son of *Jehojadah* came unto him to call him again unto the Lord, he (notwithstanding the great kindness and faithfulness of *Jehojadah* his Father before him) caused *Zacharia* to be put to death, for the which cause, the Lord stirred up the *Syrians* against him, which slew a great number of his People, and in the end his own Servants conspired against him (for his ingratitude) and slew him upon his own Bed,

Bed, after he had reigned forty years, and buried him in the City of *David*, but not among the Kings. Joaſh, *the Lords fire, or the Lords oblation.*

Joaſh, the Son of *Jehoahas* began his Reign over *Iſrael* in the xxxvii. year of *Joaſh* King of *Juda*, and did evil in the ſight of the Lord, grieving him with the ſins of *Jeroboam* the Son of *Nebat*. Of the great Victory the Lord gave *Joaſh* againſt *Amaſiah* King of *Juda*, read his ſtory: And how he viſited *Elizeus* the Prophet in his ſickneſs, read the laſt end of his ſtory alſo. This King reigned xvi. years, and dyed, leaving *Jeroboam* his Son to take his place. *2 King. 13. 9,10,&c.* *2 Chron. 25. 17,18,&c.*

Job, was a perfect juſt Man dwelling in the Land of *Hus*, and one that feared God, who gave unto him ſeven Sons and three Daughters, and alſo endued him with great riches. His ſubſtance was 7000. ſheep, 3000. Camels, 500. yoak of Oxen, 500. ſhe-Camels, and a very great Houſhold. So that he was one of the moſt principal Men among all them of the Eaſt-Country. He was ſo careful over his Sons, leſt in their banquetting they had committed ſome offence, or been unthankful to God in their hearts, that he daily would ſanctifie them, and offer for every one a burnt-offering unto the Lord; he was a Man alſo repleniſhed with ſuch patience, that *Satan* with all his temptations could not move him out of the ſame, for when word was brought him how that the *Sabeans* had taken away his Oxen, and ſlain his Servants, and that the Lord had conſumed all his Sheep with fire, and that the *Chaldees* had taken away his Camels, and how that all his Children were ſlain in their eldeſt Brother's houſe, which the wind blew down upon them, he made no more a-do but ſaid: Naked came I out of my Mothers Womb, and naked ſhall I return again: The Lord gave, and the Lord hath taken away, *Job 1. cap.*

away, even as it hath pleaſed the Lord, ſo is it come to paſs, bleſſed be the name of the Lord. Alſo when *Satan* (by the permiſſion of God) had plagued *Job* with extreme ſores, even from the ſole of the Foot to the crown of his Head, ſo that he ſat upon the ground in duſt and aſhes, ſcraping off the filth of his ſores with a Potſherd: and being alſo inwardly afflicted with the ſharp temptation of his Wife, which tempted him to blaſpheme God, he took all in good part, reproving his Wife for her fooliſh talking: for ſhall we (quoth he) receive good at the hand of God, and not receive evil? not ſo, I am as well content to ſuffer this adverſity ſent of the Lord, as I was to receive the proſperity he gave me before: And ſo *Job* continued in his uprightneſs, and was (at the laſt) reſtored to as many Children as he had before, and to double riches. He lived an hundred and forty years, and ſaw his Childrens children to the fourth generation before he dyed. Job, *Sorrowful, or hated.*

2. *cap.*

Job 42.

Jochebed, was the Daughter of *Levy*, and * born in *Egypt*. Her Husband's name was *Amram*, to whom ſhe bare three Children, *Aaron*, *Moſes*, and a Daughter called *Miriam*. Jochebed, *Glorious.*

Exod. 6. 20. *Num.* 26. 59. * She was *Amram*'s Father's Siſter, which kind of marriage was after in the Law forbidden, *Levit.* 18.

Jokſhan, was the Son ‖ of *Abraham*, begotten of his Wife *Keturah*: his two Children were called, the one *Sheba*, and the other *Dedan*. Jokſhan, *Hardneſs, or Offence.*

‖ *Gen.* 25. 2. 1 *Chron.* 1. 32.

Joel, the Son of *Phatuel*, was * an holy Prophet, and propheſied againſt the *Jews*, exhorting the Prieſts to prayer and faſting, for the miſery that was coming at hand. And giving them warning of the coming and cruelty of their enemies, moved them to turn and convert. And laſt of all, he ſetteth out the Judgment of God againſt the enemies of his People. Joel, *willing, or beginning.*

* *Joel* 1, 2, & 3 *cap.*

Johanan,

Johanan, the Son of *Kareah* Propheſied to *Gedaliah* (whom *Nabuchodonoſor* King of *Babylon* had made Governour over the People that he left at *Jeruſalem*) that *Iſhmael* the Son of *Nethaniah* (by the procurement of *Baalis* King of the *Ammonites*) ſhould kill him, which came ſo to paſs indeed, as ye ſhall read in the ſtory of *Gedaliah*. After whoſe death, *Johanan* with the reſt of the Captains over the *Jews*, perſecuted *Iſhmael*, and recovered from him all the People which he had carried away, and put *Iſhmael* to flight. Then *Johanan* (fearing the *Chaldees*, becauſe of the death of *Gedaliah*) conſulted with the reſt of the Captains, and agreed to conveigh themſelves & all the People into *Egypt*, and asked counſel of *Jeremy* the Prophet (who had dwelt quietly in the Land under *Gedaliah*) whether it were beſt ſo to do or no? who made them anſwer, that if they went into *Egypt* they ſhould periſh, but if they tarried ſtill in the Land, God would ſurely ſo defend them, that the *Chaldees* ſhould not hurt them: yet they of a proud mind (deſpiſing the counſel of *Jeremy* and taking his words for lies) led the People away into *Egypt* to their utter deſtruction.

Jer. 40. 13. 41. *cap.* 42. *cap.* 43. 5, 6, *&c.*

John Baptiſt, the Son of *Zachary*, was ſanctified in the womb of *Elizabeth* his Mother, and ordained of God to be an abſtainer, and to go before the Lord, in the ſpirit and power of *Elias*, to prepare his way and make ready a perfect People unto him thorow preaching the amendment of life, and baptizing in the water of repentance: And was a Man of ſo great perfection and holineſs of life, that the People ſtood in a doubt whether that he were Chriſt or no. And being asked the queſtion, denied plainly that he was not Chriſt, nor *Elias*, neither that Prophet whom they dreamed ſo much upon, but only the voice of a cryer in the Wilderneſs to make

Luk. 1. *cap.* *Luk.* 3. 3, 4, *&c.*

make ſtreight the way of the Lord. For I do Baptiſe (ſaith *John*) in water only, but there is one now come among you who although he came after me, was before me, whoſe Shoo latchet I am not worthy to unlooſe, and he it is that ſhall Baptiſe you with the Holy Ghoſt. *John* was a conſtant Man and lived auſterely. His Garment was courſe Cloth made of Camels hair. His Meat was Locuſts and wild Hony. He was a Prophet, and (as Chriſt reporteth) more than a Prophet. For *John* propheſied Chriſt to be come; pointing him with his finger unto the People, ſaying: Behold the Lamb of God which taketh away the Sins of the World, whereas all the other Prophets did but propheſie of his coming long before he came. Finally, *John* uſing his liberty in rebuking Vice without any accepting of Perſons, reproved King *Herod*, for keeping his Brother *Philip*'s Wife, for the which he was caſt into Priſon, and ſoon after loſt his Head. Read the ſtory of *Herod* the Tetrarch, and of *Herodias*.

7. 24, &c.

Matth. 14. 3.

Matth. 4. 21.

John 13. 23. 19. 26. 21. 20.

John the *Evangeliſt*, was the Son of *Zebedee*, and Brother to *James*, and called from his Fiſher-boat to be an Apoſtle of Chriſt, and was of all other moſt entirely beloved of *Jeſus*, who commended his Mother unto him at the hour of his death. He wrote his Goſpel againſt *Cerinthus* and other Hereticks, and chiefly againſt the *Ebionites*, which did affirm, that Chriſt was not before *Mary* whereby he was conſtrained to ſet forth the Divine Birth of Chriſt. In the time of the Emperor *Domitian*, he was exiled into an Iſle called *Patmos*, where he wrote the *Revelation*, and after the death of *Domitian*, in the time of *Pertinax*, he returned to *Epheſus*, remaining there till the time of *Trajanus*, and did raiſe up and ſet in order, many Churches in *Aſia*, and died three-ſcore years after the death of Chriſt, and was buried at *Epheſus*.

John

John Mark: When *Paul* and *Barnabas* had been at *Jerusalem* to distribute the Alms sent by the *Antiochians*, in their return they brought this Man *John* (sirnamed *Mark*) with them to *Antioch*. And when the Holy Ghost had separated *Paul* and *Barnabas*, from the other Disciples, to the intent that they should go and spread abroad the Gospel among the Gentiles, and those that were far off, they took this *John Mark* with them to be their Minister and Companion, who bare them company from *Antioch* until they came to *Pamphilia*, and farther would he not go, but left them there, and returned to *Jerusalem* again, notwithstanding the Apostes went forth and fulfilled their office. And when it came in their minds to go and visit these places again, wherein they had sowed the Word of God, *Barnabas* gave counsel to take *John* with them which had been their Minister before, to whose mind *Paul* would not consent, forasmuch as *John* (of his own accord) had forsaken them at *Pamphilia*, before they had finished their work. And so reasoning and disputing about this matter, the contention was so sharp between these two Holy-men, that the one forsook the others company. And so *Barnabas* taking *John Mark* with him, sailed into *Cyprus*. *Act.* 12. *ult.* *Act.* 13. 5, &c.

Jonadab, was the Son of *Shimeah*, *David*'s Brother, and a very subtil Man. He loved *Amnon* his Unkle *David*'s Son, above the rest of all his Brethren. Of the counsel he gave to *Amnon*, concerning his Sister *Thamar*, Read the story of *Amnon*. Jonadab, *Voluntary, or Willing*. 2 *Sam.* 13. 3.

Jonas, the Son of *Amittai* was an holy Prophet, commanded of God to go to *Nineveh* (that great City) to tell the People of their wickedness, who * notwithstanding, *Jonas* 1. *cap.* 2 *King.* 14. 25. * The Mother of this

Prophet, was the poor Widow of *Sarepta*, whose Meal and Oil *Elias* encreased, and restored her Son from death to life again,

ding perswaded himself by his own reason, that he should nothing profit there, seeing he had so long Prophesied among his own Country-men (the *Jews*) and done no good at all: Wherefore he (minding to flye to *Tarsus*) got him to *Joppa*, where he found a Ship ready, payed his fare and went with them. And being on the Sea, a tempest rose so vehemently, that the Mariners were sore afraid, crying every Man unto his God, and to lighten the Ship, they cast all the Wares into the Sea, which nothing availed. Then went the Master of the Ship down under the hatches, and finding *Jonas* fast asleep, awoke him, saying: O thou sleeper, what meanest thou, arise and call upon thy God, that we perish not. And when no remedy could be had, they agreed to cast Lots, that thereby they might know for whose cause they were troubled, and so doing, the Lot fell on *Jonas*: They seeing that, said: Tell us for whose cause we are thus troubled? And what thine occupation is? And what thou art? And whence thou comest, and whither thou goest? And what Country-man thou art, & of what Nation? I am (said *Jonas*) an *Hebrew* born, and fear the Lord God of Heaven, which made both the Sea and dry Land, and am fled from his presence. And when they heard that, they were more afraid than before, and said: what shall we do unto thee, that the Sea may cease from troubling of us? Take me (quoth *Jonas*) and cast me into the Sea, and ye shall have rest, for I wot it is for my sake, that this evil is come upon you: Nevertheless, the Men (being loth to commit such a deed) assayed with rowing to bring the Ship to Land. And when they saw the Sea so troublous against them, that it would not be, they cryed unto the Lord and said: O Lord, let us not perish for this Man's death, neither lay thou innocent bloud unto our charge: For thou, O Lord, hast done even as thy pleasure was. And so they took *Jonas* and cast him into the Sea, which incontinent was calm and still. And a

certain

certain great Fiſh (prepared of the Lord) received *Jonas*, and ſwallowed him up into his body, where he lay (in prayer) three Days and three Nights. And being then caſt out again on dry Land. The Lord commanded him ſtraight-way to go to *Niniveh*, and do as he had charged him. And when he came to the City & was entered a days Journey in the ſame, he cryed out, ſaying: There are yet forty days, and then ſhall *Niniveh* be overthrown. But when his Prophecie came to none effect, by reaſon of the Peoples great repentance, he was ſore diſpleaſed, and in his prayer, ſaid: O Lord, was not this my ſaying (I pray thee) when I was yet in my Countrey, and the cauſe of my flying to *Tarſus*, that thou waſt a merciful God, full of compaſſion, long ſuffering, and of great goodneſs, and wouldeſt repent thee of the evil? And now O Lord, foraſmuch as I am found falſe in my ſayings, take (I beſeech thee) my life from me, for I had rather dye than live. And ſo *Jonas* got him out of the City, and made him a Booth on the Eaſt ſide thereof. And as he ſat under the ſhadow of his Booth, to ſee what ſhould become of the City: the Lord cauſed a wild Vine to ſpring over his Head, to give him more ſhadow to defend the heat of the Sun from him, whereof *Jonas* was very glad. But on the next morrow, when he perceived the Vine withered away, and that for lack of the ſhadow thereof he waxed faint thorow the fervent heat of the Sun which burned him ſo ſore, he wiſhed in himſelf that he might die. Then ſaid the Lord to *Jonas*, doſt thou well to be angry for the wild Vine? Yea ſaid he very well, even unto death. If thou then (quoth the Lord) haſt had pity upon the wild Vine, whereon thou beſtowedſt no labour, nor madeſt it grow, which ſprang up in one Night and periſhed in another; how much more ought I to have pity upon *Niniveh* that great City wherein are ſix ſcore thouſand Perſons, that cannot diſcern between their right hand and their left, beſide much Cattel?

tell? And thus was *Jonas* reproved of God, for his disobedience. Jonas, *a Dove.*

1 *Sam.* 13. 2. 14. *cap.*

Jonathan, the Son of King *Saul*, was a valiant Man in all his acts, who helped his Father so mightily against the *Philistines*, that at the first brunt he beat down the strongest hold they had. And after that (the *Philistines* being pitched in *Michmash*, into the which passage lay two sharp Rocks) He said to his Armour-bearer, Come, and let us go over toward the *Philistines* Garrison, peradventure the Lord will work with us, for it is no hard thing with him, to save with many, or with few: we will go over and shew our selves to these uncircumcised. * And if they say on this wise unto us: Tarry until we come unto you, then will we stand still, and not remove: But if they say, come up unto us, then will we go up, for the Lord hath surely delivered them into our hands, and this shall be a sign unto us. So they went (without the knowledge of *Saul*) and shewed themselves unto the *Philistines*, who (when they saw them) said in derision: See how the *Hebrews* are crept out of the holes wherein they had hid themselves: but the Watchmen said unto them, Come up unto us, and we will shew you a thing. Then said *Jonathan* to his Armour-bearer, come up after me, for the Lord hath delivered them into the hands of *Israel*. And so *Jonathan* climbed up the Rock upon his Hands and Feet, and his Armour-bearer after him. And when the *Philistines* saw the face of *Jonathan*, they were so suddenly smitten with fear, that they fell down before him, so that *Jonathan* and his Man, slew twenty of them, and put all the rest to flight. And when the Watchmen of *Saul* saw the *Philistines* scattered abroad, and smitten down as they went, they told it to the King, who caused a search to be made, to know who was gone out of the Host, and not a Man was found lacking, save *Jonathan* and his Armour-

* *Jonathan* spake this by the spirit of Prophecie.

Armour-bearer. Then *Saul* with all his Hoſt, followed after the *Philiſtines*, charging the People (which had long been without ſuſtenance) on pain of death, not to touch any food, until he were that day avenged on his enemies. And ſo the People being ſore oppreſt with hunger, and coming into a Wood where much Hony lay upon the ground, durſt not for their lives comfort themſelves with one drop thereof. Then *Jonathan* being faint (and not knowing the charge of his Father) taſted a little Hony with the end of his Rod, and was greatly comforted and refreſhed therewith. And being told what danger he had incurred, for breaking his Fathers commandment, he ſaid: My Father hath troubled the Land, in making ſuch an extreme Law: for ſeeing that I have received my ſtrength again, by taſting a little of this Hony, how much more ſhould the People (if they had eaten of the ſpoil of their enemies which they found) have been the ſtronger, and more able to have made a greater ſlaughter among the *Philiſtines* than they have done? But nevertheleſs, for this offence of *Jonathan* Lots were caſt, and *Jonathan* judged to ſuffer death; whereupon the People cryed out to *Saul*, ſaying: Shall *Jonathan* dye, which hath ſo mightily defended *Iſrael*? God forbid, as truly as the Lord liveth, there ſhall not one hair of his head fall unto the ground, for he hath wrought with God this day. And ſo the People delivered *Jonathan*. After this, *Jonathan* fell into ſuch love and amity with *David* (whom *Saul* his Father perſecuted) that he made a Bond with him, which was never diſſolved between them: And at his firſt acquaintance with *David*, he put off his Robe, and gave it to him, with his other Garments, even to his Sword, Bowe, and Girdle. And whatſoever (from that day forth) was ſaid, done, or wrought by *Saul* his Father againſt *David*, that would *Jonathan* find the means to ſtay and pacifie, whereby (many times) he ſaved *David* from the cruelty

of

of *Saul*, and ſo continued his faithful friend, during his life. Finally, in Battel with his Father againſt the *Philiſtines*, he was ſlain. Jonathan, *the gift of the Pigeon, or Dove.*

1 *Mac.* 2. 9. *cap.* **Jonathas**, the youngeſt Son of *Mattathias*, and Brother to *Judas Machabeus*, did ſo valiantly behave himſelf in the Wars, that the *Jews* (after the death of *Judas* his Brother) made him their chief Governor, 10. *cap.* who (at length) vanquiſhed *Bachides*. Whereby his fame ſo encreaſed, that both *Demetrius* and *Alexander* ſought to be in League with him: But for ſo much as *Demetrius* had vexed *Iſrael* before, *Jonathas* (miſtruſting *Demetrius*) forſook his offer, and agreed to *Alexander*, who had always been his friend, and ſo continued, as his ſtory declareth. After this, he vanquiſhed *Apollonius*, Captain of *Demetrius* Hoſt, burnt the City of *Azotus*, with the Temple of *Dagon*, ſubdued *Aſcalon*, and with great Victory returned to *Jeruſalem*, where (for his worthy proweſs) he received a Coller of Gold from *Alexander*. Finally, (after long proſperity in 12. *cap.* 13. *cap.* Wars) he was betrayed by one *Triphon* in the City of *Ptolemais*, and afterward moſt piteouſly put to death. Of *Jonathas*, Son of *Abiathar* the Prieſt, look in the ſtory of *Ahimaaz* the Son of *Sadoch*.

2 *Sam.* 21. 20, 21. **Jonathan**, the Son of *Shimea David*'s Brother, encountred with a mighty Gyant, who had on every hand ſix fingers, and on every foot ſo many toes, and ſlew him.

2 *Kings* 3. *cap.* **Joram**, the Son of *Ahab* began his Raign over *Iſrael* (after his Brother *Ahaziah*) in the eighteenth * year of *Jehoſaphat* King of *Juda*, and wrought evil in the ſight of the Lord, but not like unto his Father, for he took away the Image of *Baal*, which his Father had made, nevertheleſs

* In the firſt Chapter of the fourth Book of

leſs he ſacrificed to the golden Calves ſtill, which *Jeroboam* had made. The King of *Moab* was wont yearly to render to the King of *Iſrael* an hundred thouſand Lambs, and ſo many Rams with the wool, and becauſe he now refuſed to pay this tribute to *Joram*, he warred againſt him, having to take his part, *Jehoſaphat* the King of *Juda*, and the King of *Edom*, by whoſe help, and chiefly *Eliſeus*, (read the place in his ſtory) he overcame the *Moabites*. Alſo the *Syrians* could lye no where, but *Joram* had knowledge by *Eliſeus* who told him of all their ſecret lurking places, by which means *Joram* ever ſaved himſelf: Wherefore, the King of *Syria* ſent and beſieged the Town round about where the Prophet *Eliſeus* lay. And as his Servant was going forth in the Morning about his Maſter's buſineſs, and ſaw the Town ſo compaſſed with enemies, he ran ‖ in again, crying: Alas, Maſter, what ſhall we do, for the *Syrians* are come upon us. Fear not (quoth *Eliſeus*) for they that be with us, are more than they that be with them. And by and by the eyes of his Servant were ſo opened, that he ſaw the Mountains lye full of Horſes and fiery Chariots to defend his Maſter. And now, when the *Syrians* were come to *Eliſeus*, and thought themſelves ſureſt of him, they were (at his prayer) ſmitten with ſuch blindneſs, that they could not know the Prophet when he ſpake unto them, ſaying, that that was not the Town where the Man lay which they ſought, but follow me (quoth he) and I will bring you to the place where he is, and ſo he led them forth and brought them into the City of *Samaria* where *Joram* lay, who ſeeing now his Enemies to be in his power, ſaid to *Eliſeus*: Father, ſhall I ſmite them? No, ſaid he: Smite thoſe which thou takeſt with thine own Sword and Bow, but rather ſet Bread and Water before them, that they may eat and drink, and ſo depart to their Maſter. Then the King prepared a great refection for the *Syrians*, and filled their Bellies well,

Kings, it is ſaid that this Man began his reign in the ſecond year of *Jehoram* the Son of *Jehoſaphat*, which is thus to be underſtood: *Jehoſaphat* going to Battel againſt the *Syrians*, made his Son *Jehoram* King in the xvii. year of his reign, and in the xviii. year, which was the ſecond year of his Son, this Man began his reign.

‖ 6. *cap.*

well, and ſent them home again, for the which gentle intreaty of *Joram*, the King of *Syria* never troubled him more. After this, when *Benhadad* King of *Syria* had beſieged *Samaria*, ſo long till Women were conſtrained to eat their own Children, *Joram* took ſuch diſpleaſure with *Eliſeus* (laying the cauſe upon him) that in his fury, he ſent to take away his Head: Which thing being revealed to the Prophet, he ſaid to his Friends that were with him in his Houſe: See ye not how this Mutherer's Son hath ſent to take away my Head? Take heed and be circumſpect when the Meſſenger cometh, and keep him at the Door, for the ſound of his Maſters feet is behind him; which was even ſo, for the King's mind altered, he followed the Meſſenger, and came to the Prophet himſelf, ſaying: This evil is of the Lord, and what more ſhall I look for of him? No more ſaid the Prophet: For to morrow this time, ſhall a Buſhel of fine Flowre be ſold for a ſhekel, and two Buſhels of Barley for another ſhekel in the Gate of *Samaria*; which came ſo to paſs the next day; for the great Hoſt of the *Syrians* at the ſound of the feet of four Lepers, were run away, and had left all their Tents behind them. Finally (to fulfil the word of the Lord concerning the deſtruction of *Ahab*'s Poſterity) *Joram* was ſlain with an Arrow ſhot by *Jehu*, and his Body caſt into a Plat of Ground that was *Naboth* the *Jeſraelite*'s, after he had reigned twelve years.

2 *King.* 7, 1, *&c.*

9. 24, *&c.*

2 *King.* 8. 16. 2 *Chron.* 21.

Joram, the Son of *Jehoſaphat*, was two and thirty years old when he began to reign over *Juda*. He married King *Ahab*'s Daughter, whoſe wicked ſteps he followed. He ſlew all his own Brethren, with divers of his Nobles. The *Edomites* which had been ſubject from *David*'s time hitherto, rebelled now againſt *Joram*. Alſo *Libna* (which was a certain City in *Juda*, given to the *Levites*, Joſh. 21. 13.) would no more be under his hand, becauſe,

becauſe he had forſaken the Lord God of their Fathers. Finally, the Prophet *Eliſeus* (to admoniſh him of his wickedneſs) wrote to *Joram* on this wiſe: The Lord ſaith, becauſe thou haſt not walked in the ways of *Jehoſaphat* thy Father, nor in the ways of *Aſa* thy Grandfather, but in the ways of the Kings of *Iſrael*, and haſt made *Juda* to go a whoring after the Houſe of *Ahab*, and haſt alſo ſlain thy Brethren, even thy Fathers houſe, who were better Men than thy ſelf: Therefore, with a great Plague will the Lord ſmite thy Folk, thy Children, thy Wives, and all thy Goods: And thou ſhalt be diſeaſed in thy Bowels, which day by day ſhall fall out of thy Body. And ſo the Lord ſtirred up againſt *Joram*, the *Philiſtines*, the *Arabians*, with the *Ethiopians*, which waſted his Countrey, and carried away his ſubſtance, his Wives, and all his Sons (ſave *Ahaziah* the youngeſt) and ſmote him with an incurable Diſeaſe in his Bowels which held him two years, till all his Guts fell out, and ſo he died, after he had reigned eight years. Joram, *the highneſs of the Lord.* The Prophet's Letter.

Jehoſaphat, the Son of *Aſa*, began his Reign over *Judah* in the fourth year of *Ahab* King of *Iſrael*, and walked in the old ways of his Father *David*, and in the Commandments of God, and not in the ways of *Iſrael*. This godly King to have the fear of the Lord renewed among his People, in the third year of his Reign ſent certain of his Lords thorowout all his Realm, and with them godly, learned and ancient Fathers of the *Levites*, with the Book of the Law: whoſe Commiſſion was to ſee all Idolatry and ſuperſtition ſuppreſſed, and the Laws of God purely and ſincerely taught and followed, which was ſo diligently done, that the fear of the Lord fell ſo upon all the Kingdoms round about him, that no Man troubled him, but preſented him with gifts: The *Philiſtines* with Tribute-money, the *Arabians* 1 *King.* 15. 24.

bians with Cattel, ſo that within a while, he grew into great riches and honor. And being thus endued with abundance of treaſure and ſubſtance, he joyned affinity with *Ahab*, taking his part againſt the *Syrians*, where (notwithſtanding) the Lord preſerved him, and brought him ſafe home again. But forſomuch as in his abſence, the People were ſomewhat ſwerved from the Lord, the Prophet *Jehu* came to him, and ſaid: Becauſe thou haſt helped the ungodly, and loved them whom the Lord doth hate, the wrath of God is come upon thee, nevertheleſs good things are found in thee, becauſe thou haſt taken away the Groves out of the Land, and haſt prepared thine heart to ſeek God. Then *Jehoſaphat* fearing the Lord, went about all his Realm, to bring the People again unto the Lord: And when he had ſet godly Judges and Levites in every City (the one to judge in temporal cauſes, and the other in matters of the Lord) he gave to either of them his charge, ſaying firſt to the Judges on this wiſe: Take heed (ye Judges) what ye do; for ye execute not the judgment of Man, but of God, which is with you in judgment: wherefore now, let the fear of the Lord be upon you, and take heed and be doing the thing that pleaſeth him, for there is no unrighteouſneſs with the Lord our God that ſhould have any reſpect of Perſons, or take rewards. Then he turned to the Levites, and ſaid: Thus ſhall ye do in the fear of the Lord, faithfully, and with a pure heart, what cauſe ſoever come unto you of your Brethren, between Bloud and Bloud, Law and Commandment, Statute and Ordinance, ye ſhall warn them that they treſpaſs not againſt the Lord, that wrath come not upon you, and upon your Brethren, thus do, and you ſhall not offend: Take courage to you, and do manfully, and the Lord ſhall be with ſuch as go about to maintain the Laws of the Lord. After this, the Lord gave *Jehoſaphat* a marvellous Victory againſt the *Moabites*, and

and the *Ammonites*, whoſe Armies fell at ſuch ſtrife and variance among themſelves, that one killed another, and left not one alive undeſtroyed before *Jehoſaphat* came at them. And the fourth day after he had gathered up the ſpoil, he aſſembled his People in the Valley of Bleſſing, and went to *Jeruſalem* with great triumph, where he gave all praiſe and thanks to God for his miraculous Victory. Finally, he joyned himſelf with *Ahaziah* King of *Iſrael*, and made ten Ships to go with his Ships to *Tarſhiſh* for Gold: And becauſe he had * joyned himſelf with ſo wicked a Man, the Lord brake his Ships, and would not ſuffer them to go. He reigned xxv. years, and was buried with his Fathers in the City of *David*, leaving *Joram* his Son to occupy his place. Jehoſaphat, *the Lord's judgment, or the judgment of the Lord.*

* The true Chriſtians ought not to joyn in ſociety with Idolaters.

Joſeph, the Son of *Jacob* and *Rachel*, was in his youth beloved of his Father above all other, in ſo much, that he made him a Coat of many colours: But his Brethren hated him, becauſe his Dreams ſignified unto them, that he ſhould be Lord over them all, and they his Servants. And being at the age of xvii. years, he was ſent to them with Victuals, where they lay with their ſheep at *Dothan*, who ſeeing him come afar off, began to deride and mock him, ſaying: Behold, where the Dreamer cometh, and counſelled together to kill him, but *Reuben* (the eldeſt Brother) would not conſent to that. Wherefore at his coming they ſtripped him out of his Coat, and caſt him into an empty Pit. And as certain *Iſhmaelites* paſſed by, they ſold *Joſeph* to them for twenty pence of ſilver, and took his Coat, and dipt it in Goats bloud, and had it home to their Father, bearing him in hand they had found it by the way: Then *Jacob* ſeeing his Son's Coat, cryed out and rent his Garments for ſorrow, thinking ſurely that wild Beaſts had devoured and torn *Joſeph* in pieces: But he being

Gen. 30. 24. 37. cap.

safe and sound carried into *Egypt*, was there sold again
39. cap. to a certain great Lord of King *Pharaoh*'s Court named *Potiphar*: and became so lucky a Man with him (by God's providence) that his Master made him chief Ruler over all his House. And so continued in great favour with his Lord, until his Master's Wife began to cast her love upon him, and would have had him to lye with her: Then *Joseph* to dissuade his Mistress from her inordinate love, said: Behold, my Master knoweth not what he hath in the House with me, but hath committed all things he hath into my hands. There is no Man greater in this House than I, neither hath he kept any thing from me, save only thee, because thou art his Wife. How then can I do this great wickedness, and so sin against God? And thus he put her off, and shunned her company (from that day forth) as much as he could possibly do. But one day as *Joseph* entered into the House to do his business, and finding his Mistress there (by chance) alone, she caught him by the Cloak to have him lie with her, which he denied and would not consent to her mind, and when he saw her so importune upon him that he could not honestly part from her, he wound himself out of his Garment, and so departed: Then she called to her Men, declaring to them that *Joseph* would have ravished her, and when I began to crie (quoth she) he left his Garment behind him for hast, and ran away: which tale being told to *Potiphar* at his coming home, *Joseph* was cast in Prison, where (by God's provision) he found such favour with the Keeper, that he committed all things under his hand to do
Gen. 40. cap. whatsoever he would. Now in this Prison where *Joseph* was, lay two of King *Pharaoh*'s Officers: The one his chief Baker, and the other is Butler. Which two Men chanced to dream both in one Night, and telling their dreams to *Joseph*, he told the Butler that within three days, he should be restored to his Office again, but the

Baker

Baker ſhould be hanged: Wherefore he deſired the Butler to think upon him to the King when he was reſtored, who (notwithſtanding) forgot *Joſeph*, and never remembred him till two years after that *Pharaoh* the King chanced to have certain Dreams, which none could be found to tell him the meaning of: and then the Butler calling *Joſeph* to remembrance, told the King all things of him, who being ſent for, and come to the King, he opened the Dreams, declaring to *Pharaoh*, the ſeven plentiful years that were to come, and the ſeven barren and hard years which ſhould enſue and conſume the abundance of the years preceeding. Then the King perceiving *Joſeph* to be a Man endued with wiſdom and knowledge, made him Regent of his Realm, and called him the Saviour of the World, for by his politick proviſion, *Egypt* was relieved in the hard and dear years, and the King greatly enriched. At this time was *Joſeph* about the age of thirty years, and took to Wife *Aſnath* the Daughter of *Potiphar* Prieſt of *On*, and had by her two Sons, *Manaſſes* and *Ephraim*. Now when the time of Dearth was come, all Lands being ſore oppreſſed with Famine, ſent into *Egypt* for Corn, among the which, *Jacob* ſent ten of his Sons, who (at their coming before *Joſeph* their Brother and Governour of *Egypt*) fell down flat before him. Then *Joſeph* beholding his Brethren (whom he knew very well, but they not him) demanded ſtrangely from whence they came. They ſaid from the Land of *Canaan*. Then *Joſeph* remembring his Dreams, ſpake roughly to them, and ſaid, they were ſpies. Nay my Lord (quoth they) we are all one Man's Sons and mean truly. Nay, nay, (quoth he) your coming is for none other purpoſe, but to ſpie out the Land where it is weakeſt. Truly my Lord, quoth they, we are no Spies, we are twelve Brethren, the Sons of one Man, and the youngeſt this day, remaineth with our Father, and one, no Man woteth where he is. Then I will prove you (quoth

41. cap.

42. cap.

(quoth he) whether ye mean truly or no, let one of you go fetch your youngeſt Brother hither, for by the life of *Pharaoh* ye ſhall not depart till I ſee him, and ſo kept them in ward three days. And then (conſidering with himſelf) he agreed they ſhould all go home again with food to their Father, ſave one, which ſhould remain bound for the reſt, till they had brought their other Brother: And at their going away, commanded every Mans ſack to be filled with Corn, and every Mans money to be put into the Sacks mouth, and ſo departed, leaving *Simeon* behind them in pledge for them all. Now being returned again with *Benjamin* their youngeſt Brother, they were all had into *Joſeph*'s houſe, and moſt gently entertained. And when *Joſeph* came in and ſaw all his Brethren, he demanded, ſaying: Is your Father the old man of whom ye told me, in good health and yet alive? Yea (quoth they) thy ſervant is in good health and merry: And is this your youngeſt Brother, of whom ye told me? God be merciful unto thee my Son (quoth he) and with that his heart began ſo to melt, that he haſted into his Chamber and wept. And coming forth again with a chearful countenance, he went to Dinner with his Brethren, commanding each one to be ſet down in order according to their ages, whereat his Brethren (within themſelves) marvelled. And during the time of refection, he ſent to every one from his own Meſs, but moſt of all to *Benjamin*. And when he had thus feaſted his Brethren, ſo long as pleaſed him, the Night before their departing, he commanded their Sacks to be filled with Corn, and every Man's money put into his Sacks mouth as before, and his Silver-Cup into *Benjamin*'s ſack. And in the morning, as they were departed a little out of the City, a Meſſenger overtook them, ſaying: Wherefore have ye rewarded evil for good? Is not that the Cup, in the which my Lord drinketh? and in the which he doth Propheſie? Ye have done evil in ſo doing. The Men hearing this were

Gen. 43.

44. *cap.*

were marvellously astonied, denying utterly that they ever thought any such deed against their Lord: but when their Sacks were searched, and the Cup found, then they rent their Cloaths, and yielded themselves, and returned with the Messenger to the Governours house again, and coming before him, he looked angrily on them, saying: What an unkind deed is this ye have done? Know ye not that such a Man as I, can Divine and Propheſie? And now when the Men had made the best excuse they could make, *Joseph* could no longer refrain, but with weeping tears said to his Brethren: I am *Joseph*, Doth my Father yet live? With that they were so astonied with his presence, that they could not answer him one word: I am *Joseph* your Brother (quoth he) whom ye sold into *Egypt*, now therefore be not grieved with your selves that ye sold me hither, for God did send me before you for your preservation, for this is the second year of Dearth, and five more are behind, wherefore God sent me before you, to make provision for you in this Land, and to save your lives by a great deliverance: So now it was not you that sent me hither but God, who hath made me a Father unto *Pharaoh*, and Lord of all his house, and Ruler thorowout all the Land of *Egypt*. Therefore now go and tell my Father, and bid him come with all his Houshold to me, and I will make provision for him. Thus when *Joseph* had received his Father into *Egypt*, and governed the Land fourscore years, he dyed at the age of an hundred and ten years, and was buried in *Egypt*, whose Bones were afterward translated into the Land of promise, as *Joseph* had bound them to do in his Death-bed. Joseph, *Increasing*. Gen. 45. 46. 50.

Joseph, the Son of *Jacob*, the Son of *Matthan*, a poor honest Man, and a Carpenter by his occupation, was espoused to the Virgin *Mary*, the Mother of Christ, and Matth. 1. 16.

and dwelt in *Nazareth* a little City in *Galilee*, and came of the ſame Tribe and Kinred that *Mary* came of, that is to ſay, of the Tribe of *Judah*, and of the progeny and ſtock of *David*, of whoſe Seed it was promiſed that Chriſt
13. ſhould be born. He had four Sons, *James*, *Joſes*, *Symon* and *Judas*, which the *Jews* (of ignorance) called the Brethren of Chriſt.

Matth. 27. 57. **Joſeph**, a Man of honour, and of great power and ſubſtance, born in the City of *Arimathea*, which was a Diſciple of *Jeſus*, but not openly known becauſe of the *Jews*, which had made a Law, that whoſoever did openly confeſs him to be *Jeſus* Diſciple, the ſame Perſon ſhould be caſt out of the Synagogue. This *Joſeph* came to *Pilate*, and deſired licence of him, to take down the Body of *Jeſus* from the Croſs and to bury it, and having obtained his petition, he bought a fine piece of Linnen cloth, and therein wrapped the Body, and laid it in a new Sepulchre hewed out of the Rock, and rolled a great ſtone before the Door of the Sepulchre, and ſo went his way.

1 Mac. 5. **Joſephus**, the Son of *Zachary*, and one *Azarias*, were two Captains under *Judas Machabeus*, which two, *Judas* left in *Jewry* to keep and govern the remnant of the Hoſt left there, while he and *Jonathas* with *Simon* their Brother, went into the parts of *Galilee* and *Gilead* to deliver their Brethren which were then beſieged of their enemies: giving them a great charge not to War with the Heathen, but to lye ſtill, till he and his Brethren were returned home again. But nevertheleſs, when *Joſephus* and *Azarias* had heard of all the great acts done by *Judas* and his Brethren, they ſaid one to another: Let us go out and fight againſt the Heathen that lye round about us, that we may get us a name alſo. And being agreed, they went out, and pitched their Hoſt before the City of *Jamnia*, who had not lain there long

long, or that *Gorgias* issued out of the City with his Men, and joyn'd Battel with *Josephus*, and slew of the *Jews* two thousand, and chased *Josephus* and all the rest of his Company to the Borders of *Jewry*. And thus *Josephus* and *Asarias*, neglecting the commandment of *Judas* their Lord and Governour, purchased in the stead of honour and fame, great dishonour and shame.

Joses, a certain Levite born in the Countrey of *Cyprus*, sold his Land there, and brought the whole price thereof, and laid it down at the Apostles feet, of whom he was sirnamed *Barnabas*. Joses, *going out, or thrust out.* *Act.* 4. 36.

Josias, the Son of *Amon*, being at the Age of eight years when he began his reign over *Juda*, was a vertuous and just Prince, for he sought the Lord God of his Father *David*, even from his Childhood to the end of his life. He caused the Book of the Law of *Moses*, which had been long lost, and found again by *Hilkiah* the Priest, to be had in great reverence, and diligently read unto the People. He cleansed his Land from all witchcrafts, and sorcery, and from Idols, Images and Groves. He brake down the Hill altars, and burnt the Bones of the Priests of *Baal*, and left no wicked thing undestroyed, nor Monument standing in the Cities of *Manasses* and *Ephraim*, or other places of his Realm, where any abomination had been committed. He kept a Passeover (in the eighteenth year of his raign) the like never seen, and repaired the Temple. Finally, he made War upon the King of *Egypt*, in the which he was wounded with a Dart (at a place called *Magiddo*) whereof he dyed. Whose death was much lamented, for like unto him was never none before nor after. *Jehoahaz* his Son succeeded him. Josias, *the Lord's Fire, or the Lord burning*. 2 *King.* 22. *cap.* 2 *Chron.* 34.

2 *King.* 15. 32. 2 *Chron.* 27. **Jotham,** the Son of *Azariah* or *Uzziah* at the age of xxv. years, began his Reign over *Juda*, in the second year of *Pekah* King of *Israel*, and did that which was right in the sight of the Lord in all points, as did his Father *Azariah*, save that * he came not into the Temple of the Lord, neither caused the Hill-Altars to be taken away, by which occasion the People ceased not to do wickedly. He builded the sumptuous Gate of the Temple and many Cities, Castles, and Towers, in the Mountains of *Juda*, and other places. He subdued the *Ammonites*, who payed him three years together, an hundred talents of silver, ten thousand quarters of Wheat, and so much of Barley. He reigned xvi. years, and was buried in the City of *David*, leaving *Ahaz* his Son to enjoy his place.

* He went not into the Temple of the Lord to burn Incense as his Father did, contrary to the word of God, which is spoken to the commendation of *Jotham*.

Jotham, *Perfect.*

Num. 27. 18, *&c.* **Joshua,** the Son of *Nun*, was first called *Osea*, which name *Moses* changed, and called him *Joshua*, who was *Moses* Minister, and ordained of God to rule and govern the People after him. He discomfited King *Amalek* while *Moses* held up his hands, and prayed. He was one of those Searchers which were sent by *Moses*, to search the Land of *Canaan*, and to bring the People word again what manner of Countrey it was: at whose return the People were ready to stone both him and *Caleb*, for well reporting of that Land; wherefore, the Lord (being angry with the People) sware that none of them all should see that good Land, but *Joshua* and *Caleb*. After the death of *Moses*, the Lord encouraged *Joshua* to invade the Land of promise, and gave him commandment to exercise himself continually in reading the Book of the Law called *Deuteronomy*. Which he duly observed, and read it to the People, that they thereby might the better learn to love and fear God, and to obey him, the Lord's Minister. He destroyed the City of *Jericho*, only reserving *Rahab* and her Household. He burnt the City

Exod. 17. 9, *&c.*

Num. 13. *cap.* 14. 6, *&c.*

Joshua 1. *cap.*

City of *Lodi*, and hanged the five Kings of the *Ammorites* on five Trees, at whose discomfiting, it rained stones from Heaven, by the which more were slain than with the Sword, and the Sun also stood still in his place, and prolonged the day, till *Joshua* had utterly discomfited his enemies. He slew in all, first and last xxxi. Kings and brought the Children of *Israel* into the Land of promise, and divided the Land to the Tribes of *Israel*. He dyed at the age of an hundred and ten years, in whose stead *Juda* was made Governour of the Lord's Army. Joshua, *the Lord Saviour.*

Isaac was the Son of *Abraham* by his Wife *Sarah*, and a figure of Christ, for when his Father went to * offer him up in sacrifice, and coming to the Altar, and place where he should dye, he willingly offered himself to death, that his Father might (in him) fulfil the Lord's will. But being preserved of God till he came to the age of forty years, he then took to Wife ‖ *Rebekah* the Daughter of *Bethuel* his Fathers Brother, who being long barren, at the last (by the pleasure of God) brought forth *Esau* and *Jacob* at one birth. After this, * there fell such a Dearth and Famine in his Country, that he departed into the Land of the *Philistines*, where *Abimelech* was King. And as he remained in *Gerar*, the Lord appeared to *Isaac*, bidding him to remain still in that place, and not to remove into *Egypt*, and he would multiply his Seed as the Stars of Heaven, and bring it so to pass, that all Nations of the Earth should be blessed therein. And so *Isaac* removed not: But for so much as he doubted of the fear of God to be in that place, he durst not avouch *Rebekah* to be his Wife, but said she was his Sister. Read the story of *Abimelech* King of the *Philistines*, for the plainer declaration of this matter. And now, while *Isaac* remained in the Country of *Gerar*, God so encreased him with abundance of Cattel and Riches,

Gen. 21. 2, 3. 22. *cap.*

* 26. *cap.*

‖ 25. 20.

* Some say that *Isaac* was sacrificed of his Father in the xiii. year of his age, but *Josephus* affirmeth it to be done in the xxv. year.

ches, that the *Philiſtines* began to envy and hate him, and ſtopped all the Wells which his Father *Abraham* had made, that he ſhould have no commodity thereby: But notwithſtanding, he digged up the Wells again, and called them by the ſame names, that his Father had given them before, and became ſo mighty that *Abimelech* made a League with *Iſaac*, who feaſted the King and
27. 1, &c. departed friends. Finally, with Age he became blind, and ſo was deceived in giving his bleſſing to *Jacob*, which he thought to have firſt beſtowed on *Eſau*, but both (by the will of God) being bleſſed of their Father *Iſaac*, he fell ſick and dyed, at the age of an hundred and lxxx. years, and was buried in *Hebron*. Iſaac, *Laughter*.

2 *Sam.* 2. 10. 4. *cap.* **Iſhboſheth**, the Son of King *Saul*, at the Age of forty Years, began his Reign over *Iſrael*. Whoſe only ſtay and upholder of his Kingdom was *Abner*: after whoſe death, two of his own Captains ſlew *Iſhboſheth* by treaſon in his own houſe, after he had reigned two years. Read the ſtory of *Baanah*. Iſhboſheth, *a Man of ſhame*.

Gen. 16. 11. **Iſhmael**, was the Son of *Abraham* and *Agar*, and had his name given him of the Angel before he was born. For when his Mother *Agar* fled from *Sarah* her Miſtreſs, an Angel found her, ſaying: Return to thy Miſtreſs again, for thou art with Child, and ſhalt bear a Son, and becauſe the Lord hath heard thy tribulation, thou ſhalt call his name *Iſhmael*. He will be a wild Man, and his hand will be againſt every Man, and every Man's hand againſt his. And ſo ſhe returned and brought forth *Iſhmael*, at whoſe birth *Abraham* his
17. 23. Father was lxxxvi. years old. And at the Age of xiii. years was *Iſhmael* circumciſed, and the year following both he and his Mother caſt out of his Fathers houſe, and ſent away to ſhift for themſelves. But nevertheleſs, the

Of *Iſhmael* came the Nation of the *Iſhmaelites*, which after were called *Saracens*.

the Lord which had promiſed *Abraham* to bleſs, encreaſe, and multiply his ſon *Iſhmael*, ſo preſerved him, that he became a great Archer, and dwelt in the Wilderneſs of *Pharan*, and took him a Wife out of the Land of *Egypt*, and begat twelve Princes, ſo that the Lord made of him a great Nation. He lived 137. years. Iſhmael, *God hath heard.* 25. 12. &c.

Of *Iſhmael* the Son of *Nethaniah*, which ſlew *Gedaliah*, read the ſtories of *Johanan*, and *Gedaliah*.

Ittai, was a *Gittite* born, and bare ſuch love to *David*, that he left his own Countrey to come and ſee him, and the faſhion of his Court; and as he continued there, and ſaw into what danger *Abſalom* had brought his Father *David*, either to flee his Realm, or to have loſt all, he would take no part with *Abſalom*, but followed *David*, and left him not in this extremity. And when *David* ſaw him, he ſaid unto him: why comeſt thou with me *Ittai?* return (I pray thee) and abide with the King, for thou art a ſtranger, and come but yeſterday, and therefore I would be loth to diſquiet thee: Therefore return and carry again thy Brethren, and the Lord ſhall ſhew thee mercy and truth. Nay, ſaid *Ittai*, as truly as God liveth, and my Lord the King liveth, in what place my Lord the King ſhall be, whether in life or death, even there alſo will thy ſervant be. And ſo he went forward with *David*, and had rule over the third part of *David*'s Hoſt, in the ſuppreſſion of *Abſalom*. Ittai, *Strong*. 2 *Sam.* 15. *Lyra* ſaith that *Ittai* was the Son of *Achiſh* King of *Gath*.

Judah, was the fourth Son of *Jacob* and *Leah*, who would not conſent to the death of *Joſeph* his Brother; but gave counſel to ſell him, ſaying: What ſhall it avail us my Brethren, to ſlay our Brother, and to keep his bloud ſecret, let us ſell him to the *Iſhmaelites*, and not lay our hands upon him, for he is our Fleſh and Bloud. *Gen.* 29 *ult.* 37. 26.

After

38. cap. After this, he departed from his Brethren to a place called *Adullam*, where he remained with a friend of his called *Hirah*, and in proceſs fell in love with a Man's Daughter called *Shuah* (a *Canaanite* born) and married her, who (in time) brought him forth three Sons. The firſt *Er*: The ſecond, *Onan*: and the third, *Shelah*. The two firſt (one after another) he married to a certain Woman called *Thamar*, but for their horrible ſin and wickedneſs, the Lord ſlew them both. Then *Judah* fearing to marry the third Son unto her, leſt he ſhould dye alſo, ſaid to his Daughter-in-law: Remain a Widow at thy Father's houſe, till *Shelah* my Son be grown: ſhe did ſo, during which time, the daughter of *Shuah* died, and *Judah* became a Widower. Now when the days of mourning were ended, he went to a place called *Timnath* (taking his friend *Hirah* with him) to ſee his Sheep-ſhearers. Then *Thamar* hearing thereof, and ſeeing *Shelah* not given her in marriage, laid away her Widows Garment, and diſguiſing her ſelf like a common Harlot, went and ſat her down in an open place by the High-ways ſide going to *Timnath*. And as *Judah* paſſed that way, and ſaw one ſit muffled like an Whore, went unto her, and ſaid: Come I pray thee, let me lye with thee. What wilt thou give me then (quoth ſhe?) I will (quoth he) ſend thee a Kid from the Flock. Then leave me a pledge (quoth ſhe) till thou ſend it. What pledge ſhall I leave (quoth *Judah*?) Thy Signet (quoth ſhe) upon thy Finger, thy Cloak, and thy Staff. He did ſo, and lay with her. And coming to his Flock, he took a Kid, and ſent it by his friend *Hirah* to receive his pledges again. Who being come to the place, and not finding the Woman, he asked of the Men thereabout, where the Whore was which ſat in the way as they came: They made him anſwer again, there was no Whore there. Then he returned to *Judah* and told him. Well, ſaid *Judah*, let her take it to her, leſt we be aſhamed. Now

was

was *Thamar* conceived with Child, and when ſhe had gone three Moneths, the thing was eſpied, and told to *Judah*, that his Daughter-in-law had played the Whore, and was with Child. Then bring her forth (quoth he) that ſhe may ſuffer according to the Law: And as ſhe was led to the fire, ſhe ſent the pledges to *Judah* her Father in-law, ſaying: By the ſame Man to whom theſe things do pertain, am I with Child. Then *Judah* knowing his pledges, ſaid: ſhe is more righteous than I: for ſhe hath done this deed, becauſe I gave her not to *Shelah* my Son. And ſo was the Woman delivered, and brought him forth two Sons at one birth, *Pharez* and *Zarah*. Of this Man *Judah*, it was propheſied, that the Scepter ſhould not depart from him, nor a Law-giver from between his feet, until * *Shilo* came. Judah, *a Praiſing, or Confeſſion.* Gen. 49. 10. * which was Chriſt.

Judas Machabeus: the third Son of *Mattathias* the *Jew*, was a valiant Man in his Faith, and of an invincible courage. In ſo much, that he overcame *Apollonius* and *Seron*, two mighty Princes of *Syria*, which came againſt him. And with three thouſand Men, he put *Gorgias* to flight which ſtole upon him by night and vanquiſhed *Lyſias* the Lieutenant of King *Antiochus* and his Sons, and with them Forty Thouſand Foot-men, and ſeven thouſand Horſemen, and ſlew of them five thouſand. Afterward, in *Galilee*, he ſlew of the Hoſt of *Timotheus* (another of the King's Captains) firſt three thouſand, and afterward eight thouſand. After that by a Valley called *Adarſa*, he with a thouſand fought with *Nicanor* a Captain of King *Demetrius*, and nine thouſand with him, at the which Battel *Nicanor* was ſlain, and of the nine thouſand almoſt none eſcaped. Finally, too much truſting in his proſperity in Wars, in going againſt *Bachides* (a Captain of King *Demetrius*, who had a great Hoſt) and taking with him but two thouſand, of 1 *Mac.* 2. 3. *cap.* 4. *cap.* 5. *cap.* 7. *cap.* 9. *cap.*

of which at the laſt remained with him but only viii. hundred, he fought till it was night, and made a wonderful ſlaughter of enemies. But while he forced himſelf to come to *Bachides*, the which was on the right Wing of the Battel, he fought ſo nobly that he eſcaped that Wing, ſlaying many about him. Finally, being environed with the left Wing, and ſtricken with many wounds he was ſlain with much difficulty. Judas, *A praiſing, &c.*

1 *Mac.* 16. **Judas**, the Son of *Symon* the Son of *Mattathias*, did manfully aſſiſt *John* his Brother againſt *Gendebeus*, Captain of *Antiochus*'s Hoſt, and was at the ſame time ſore wounded, and afterward, moſt traiterouſly murdered with *Symon* his Father at a Banquet which *Ptolomy* made them at his Caſtle called *Doche*.

Luk. 6. 14-16. **Judas**, the Son of *Alpheus*, and Brother to *James*, is called in the tenth of S. *Matthew*, *Lebbeus*, and is ſirnamed *Thaddeus*. When Chriſt ſaid unto his Diſciples, that he would ſhew himſelf unto them and not unto the World, *Judas* asked him the cauſe why he would ſhew himſelf unto them, and not unto the World. He made an Epiſtle in the which he admoniſheth all Churches generally to take heed of Deceivers, which went about to draw the hearts of the ſimple People from the truth of God, whom he ſetteth forth in their lively colours, ſhewing by divers examples of the Scriptures, that horrible vengeance is prepared for them. Finally, he comforteth the faithful and exhorteth them to continue in the Doctrine of the Apoſtles of Jeſus Chriſt.

John 14. 22.

Jude 1. *cap.*

The laſt part of this hiſtory I find in the argument before the Epiſtle of *Jude. Geneva.*

Matth. 10. 4. **Judas Iſcariot**, the Son of *Simon* of *Canaan* one of the Apoſtles (of whom it was afore-hand written to be the Son of perdition) had a great conſcience in the precious Ointment that *Mary* poured upon Chriſt's Head, that it was not ſold for three hundred pence and

John 12. 4.

given

given to the poor, but to sell his Master for thirty pence, and to be guide to them that took him, and to betray him with a kiss, he had no conscience at all, until he saw his Master condemned, and then he repented and had the thirty pence again unto the High Priests and Elders, saying that he had sinned in betraying the innocent bloud, and so departed in great desperation, and hanged himself, whose Body burst asunder in the midst, so that all his Bowels gushed out. *Matth. 26. 14, &c.* *cap. 27. 3, &c.* *Act. 1. 18.*

Judas, of *Galilee* rose up after *Theudas*, what time the whole World was taxed by the commandment of *Augustus Cæsar*, and taught the People that for as much as they were dedicated unto God, they ought not to pay Tribute to Emperours which were worshippers of false Gods, whereby he drew to his faction a great part of the Commons, who at the last were all brought to nought, and *Judas* himself slain. *Act. 5. 37.*

Judas, a Citizen of *Damascus*, to whose house the Lord sent *Ananias* to seek *Saul* of *Tharsus*, who was hosted there. *Act. 9.*

Judith, the Daughter of *Merari*, was a beautiful Woman, unto the which was joyned such vertue and godliness, that all Men spake good of her. Her Husbands name was *Manasses*, who at the day of his death, left her great riches. She dwelt in the City of *Bethulia*, and was a Woman of great Chastity. Now during the time of her Widowhood, it chanced *Holofernes* to come and besiege the City of *Bethulia*, of whom the *Jews* were so afraid, that they wist not what to do, but commit themselves to God, for he had destroyed all their water Conduits, so that they must either be forced to starve or yield. Then ran the People to *Osias* the High-prieſt, crying upon him to yield and give over the City to *Holofernes*, *Judith 8. cap.*

leſt they ſhould all periſh, who exhorted them to tarry five days longer for the mercy of God, and if he helped them not in that ſpace, he would do as they had ſaid. Then *Judith* (who all this while had kept her houſe in prayer and faſting) hearing what promiſe *Oſias* had made to the People, ſent for him and all the Elders of *Bethulia*, and ſaid: How happeneth this that ye have promiſed to deliver the City to the *Aſſyrians*, unleſs within theſe five days, the Lord turn to help you: what Men are ye, that ye tempt the Lord? your device obtaineth no mercy of God, but rather provoketh him to wrath and diſpleaſure: Will ye ſet the mercy of the Lord a time, and appoint him a day at your will? exhort the People to repentance and prayer, and put them in remembrance of this: That with much tribulation the Friends of God are tryed, and that all theſe things which we now ſuffer, are far leſs than our ſins have deſerved: And that this correction is come upon us (as to the ſervants of God) for the amendment of our lives, and not for our deſtruction. Now hear my device (I pray you) and beſeech the Lord to bring it to good end. Ye ſhall ſtand this Night in the Gate of *Bethulia*, and I will go out with *Abra* my Maiden: Pray ye unto the Lord that within the days that ye have promiſed to deliver up the City, he will viſit *Iſrael* by my hand. But inquire not of me the thing I have taken in hand, for I will not declare it, till God have finiſhed the act. Then every Man went their ways, and *Judith* departed home to her ſecret cloſet where ſhe made her hearty prayers unto God for the Peoples deliverance. Which being done, ſhe caſt off her mourning Garments, and decked her ſelf moſt bravely, to allure the eyes of all Men that ſhould behold her, which ſhe did not for any voluptuouſneſs or pleaſure of the fleſh, but of a right diſcretion and vertue: And ſo going out of her houſe with *Abra* her Maid, ſhe came to the Gate of the City, where the Elders ſtood waiting her coming:

coming: And as they beheld her wonderful beauty, which God at that preſent had given her, they were marvellouſly aſtoniſhed. She then commanding the Gates to be open, took her leave of the People, who moſt heartily beſought the Lord to be her defence, and well to perform the device of her heart, that they might ſafely and joyfully receive her preſence again: And ſo (committing her to God) ſhut the Gates, and looked over the Walls after her, ſo long as they could ſee her. And as ſhe was going down the Mountains, the firſt Watch of the *Aſſyrians* took her, demanding what ſhe was, and whither ſhe went. I am (quoth ſhe) a Daughter of the *Hebrews*, and am fled from them, becauſe I know that they ſhall be given unto you to be ſpoiled: Wherefore I am going to the Prince *Holofernes* to tell him all their ſecrets, and how he ſhall win the City without the loſs of one Man. And when the Men had pondered her words and conſidered well her beauty, they put her in good comfort of her life, & brought her to *Holofernes*, whoſe Majeſty ſo abaſhed *Judith*, that ſhe fell down as one almoſt dead for fear. But being revived again, *Holofernes* demanded the cauſe of her coming, to whom ſhe made anſwer on this wiſe, ſaying: O my Lord, if thou wilt receive the words of thine Handmaiden, and do thereafter, the Lord ſhall bring thy matter to a proſperous effect. For as thy ſervant *Achior* gave counſel unto my Lord, to make ſearch whether they had ſinned againſt their God or no: It is manifeſt and plain that their God is ſo angry with them for their ſins, that he hath ſhewed by his Prophets, that he will give them over into the enemies hand. Wherefore they are ſore afraid, and ſuffer great hunger, and at this preſent (for lack of water) are in a manner as dead Men, and in this extremity brought to kill their Cattel and drink the bloud: And alſo purpoſed to conſume all the Wheat, Wine and Oil, which are reſerved and ſanctified for the Prieſts, and not lawful for the

People to touch. Wherefore I thy Handmaid knowing all this, am fled from their presence, for God hath sent me to work a thing with thee, that all the Earth shall wonder, for thy servant feareth the Lord, and worshippeth the God of Heaven day and night: And now let me remain with thee my Lord, and let thy servant go out in the Night to the Valley, and I will pray unto God that he may reveal unto me, when they shall commit their sins, that I may shew them unto thee, and then mayest thou surely go forth with thine Army, for no Man shall resist thee, and I will bring thee to *Jerusalem* in such safety, that there shall not so much as one Dog bark against thee. Now was *Holofernes* so well pleased with the words of this Woman, and so far in love with her beauty, that he commanded her Lodging to be made in the Tent where his Treasure lay, and to prepare her Diet of the same that he himself did eat and drink of, but notwithstanding she told the King, that she might not eat of his Meat, lest she should offend her God, but I can satisfie my self (quoth she) with such things as I have brought. Then how shall we do (quoth *Holofernes*) if these things that thou hast brought do fail: where shall we have the like to give thee? As truly as the soul of my Lord liveth (quoth she) thine Handmaid shall not spend all that I have, till God have brought to pass in my hand, the thing that I have determined. And so being licensed to go out and in every night at her pleasure to pray, she went three nights together into the Valley of *Bethulia*, calling upon God to prosper her device, for the deliverance of his People, and at each time returned to her Tent again. And upon the fourth day as it happened *Holofernes* (by God's providence) to make a great Banquet unto his Lords, he sent *Vago* his Chamberlain to *Judith*, to counsel her to come and keep Company with him that Night: for it were a shame for us (quoth he) if we should let such a Woman alone and not

talk

talk with her; we will allure her, leſt ſhe do mock us. And when the Meſſenger had done his meſſage, & brought *Judith* to *Holofernes*, his ſpirit (by and by) was moved and raviſhed with her beauty: Sit down now (quoth he) and drink with us and be merry: I will drink now my Lord (quoth ſhe) and rejoyce, becauſe my ſtate is exalted more than ever it was before. And ſo ſhe eat and drank before him, of ſuch things as her Maid had prepared. Then *Holofernes* rejoyced ſo much in *Judith*, that he drank more Wine at that time, than ever he had done in one day before. Now when the evening was come, and every Man departed and gone to their Lodging: *Vago* the King's Chamberlain, ſhut the Chamber-door and went his way to Bed, leaving none but *Judith* in the Chamber with *Holofernes*, for her Maid was commanded to ſtand without the Chamber-door, to wait her Miſtreſs coming forth to pray. And as *Holofernes* lay ſtretched along upon his Bed overcome with Wine. *Judith* ſtood by his Beds ſide and prayed on this wiſe: O Lord God of all power, ſtrengthen me, and have reſpect unto the works of my hands in this hour, that thou mayſt ſet up thy City of *Jeruſalem*, like as thou haſt promiſed: O grant, that by Thee I may perform the thing which I have deviſed, and ſo took down his Sword, and holding him faſt by the hair of his Head, ſaid: Strengthen me, O Lord God of *Iſrael*, in this hour; and with that ſmote off his Head, and rolled the dead Body aſide, and got her forth to her Maid, and put the Head in her Wallet, and went forth together, as though they had gone (as their cuſtome was) to pray. And ſo paſſing by the Hoſt, and coming nigh to the City of *Bethulia*, ſhe called to the Watchmen to open the Gate, for God is with us (quoth ſhe) and hath ſhewed his power in *Iſrael*. And when the Gates were ſet open, the People received her (young and old) with ſuch joy as never the like was ſeen. Then ſaid *Judith*: Oh praiſe ye the Lord, and

give

give thanks unto our God, which hath not taken away his mercy from the house of *Israel*; but hath destroyed our enemies this Night by my hand: And behold here his Head, whom the Lord hath slain by me his Minister, and returned his Handmaid without any reproach of villany, wherefore give praise and thanks to our God, whose mercy endureth for ever. Now take the Head, and hang it upon the highest place of your Walls, and in the morning when the Sun appeareth, go forth with your Weapons like valiant Men, and make as though ye would set upon your enemies, who will then prepare them to Armour: But when they shall go to raise up their Captain, and find him without a Head, there will such a fearfulness fall upon them, that every Man will seek to save himself by flying, then do ye follow them without all care, for God hath delivered them into your hands. And so the *Israelites* followed the *Assyrians* (which kept no order) and slew them down-right. And when they had slain all their enemies, and gathered up the spoil, they gave the Tent of *Holofernes*, and all that belonged to him, unto *Judith*, by whom God had so mightily wrought their deliverance, and had her in great honour, all the days of her life, who at the Age of an hundred and five years dyed, and was most honorably buried in *Bethulia* beside her husband. Judith, *he that praiseth or confesseth.*

Gen. 26. 34. *Judith* the Daughter of *Beeri* the *Hittite*, was Wife to *Esau* the Son of *Isaac*.

Act. 27. 1. **Julius**, was a Centurion of the Band of *Augustus*, to whom *Paul* (with other Prisoners) were committed to be carried to *Rome*, and of him gently intreated. Julius, *Down, or downy, and full of fine heares.*

KEDORLAO-

K.

KEDORLAOMER, was King of *Elam*. Who, with three Kings more that took his part, fought with the King of *Sodom*, and the King of *Gomorrha*, and other three on their parts (which five Kings had been xii. years in subjection under him) in the Valley of *Siddim*, and put them to flight, and spoiled the Cities of *Sodom* and *Gomorrha*, where they found *Lot*, *Abraham*'s Brothers Son, and carried him away with all the Goods of *Sodom* and *Gomorrha*: which Goods with *Lot* also, were recovered again by *Abraham*. Kedorlaomer, *the generation of servitude*: *or the house of bondage*. *Gen.* 14. Four Kings against five.

Keturah, was *Abraham*'s Wife, who bare unto him six Sons. Keturah, *smelling sweet like spice, or perfuming, or bound*. *Gen.* 25. 1.

L.

LABAN, the Son of *Bethuel* (called also *Nahor*) *Abraham*'s Brother, had two Daughters, the one named *Leah*, and the other *Rachel*, which two he married to *Jacob* his Sisters Son, as in the story of *Jacob* is at large set forth. Laban, *White*. *Gen.* 29. *cap.*

Lamech, the Son of *Methuselah*, came of the Generation of *Cain*, and was the first Man that took him two Wives, whereby the lawful Institution of Marriage (which is that two should be one flesh) was first in him corrupted. His two Wives were called *Adah* and *Zillah*. By *Adah* he had two Sons, *Jubal* and *Tubal*. By *Zillah*, one Son called *Tubal-Cain*, and a Daughter called *Naamah*. He slew *Cain*, but not willingly, and told his Wives, saying: I have slain a Man unto the wounding of my self, and a young Man unto mine own punishment: If *Cain* shall be avenged seven fold, truly *Lamech* seventy *Gen.* 4. 19, &c.

and

5. 28, &c. and ſeven fold. When *Lamech* had lived 182. years, he begat a Son, and called his name *Noah*, of whom he propheſied ſaying: This ſhall comfort us concerning the works and labours of our hands in the Earth which the Lord hath curſed. He lived 777. years, and dyed.

Lamech, *Poor, or ſmitten.*

John 11. *cap.* **Lazarus**, was a certain Man dwelling in the Town of *Bethanie*, which Town pertained to him and his Siſters called *Martha* and *Mary Magdalene*. And being ſick on a time, his Siſter *Mary* ſent unto *Jeſus*, ſaying: Oh Lord, behold he whom thou loveſt is ſick. At whoſe requeſt, *Jeſus* (when he ſaw his time) took his journey into *Jewry* to viſit his Friend *Lazarus*, who was dead and buried four days before his coming. Then *Jeſus* (who was not ignorant of that which was done) went to his Grave wherein they had laid him, and ſaid: *Lazarus*, come forth. And forthwith he came out of his Grave, bound Hand and Foot with his Grave-cloaths upon him, and a Napkin bound about his Face, who being untied, came forth of his Cloaths, as whole and as luſty as ever he was in all his life. For the which Miracle the *Jews* ſought not only how they might put *Jeſus* to death, but *Lazarus* alſo, upon whom the Miracle was done, becauſe that for his ſake many of the *Jews* went away and believed on *Jeſus*. After this (a-
John 12. 1, 2. bout ſix days before the Feaſt of *Eaſter*) came *Jeſus* to *Bethanie* again, where they had prepared him a Supper, at the which, *Martha* ſerved him, but *Lazarus* ſat at the Table with him as others did. Lazarus, *the Help, or ſuccour of God, or Gods Court.*

Luk. 16. 20, &c. **Lazarus**, the poor Begger, which lay at the great Man's Gate full of botches and ſores, even ready to die for hunger, could not be relieved with ſo much as one crum of the Scraps which fell from the Rich man's Board, when

when he made his earnest petition for them, whereas the Dogs were fed with great Lumps of good Bread: yea, he found more favour and gentleness with the Dogs, than with the Rich man. For whereas the rich Glutton would refresh the poor Begger with nothing of all his delicious and sumptuous fare, yet the hungry Dogs came and licked his sores. But when it chanced that this Begger died, he was carried by the Angels into* *Abraham*'s bosom. And contrariwise, the rich Man then dying also, and being sumptuously buried, was carried into Hell: where in his torments he lifted up his eyes, and saw *Abraham* afar off, and *Lazarus* in his bosom, unto whom he cryed, saying: O Father *Abraham*, have mercy upon me, and send *Lazarus* hither, that he may but dip the tip of his finger in water, to cool my Tongue, for I am sore tormented in this Flame. Nay, said *Abraham*, forasmuch as in thy life time thou receivedst thy pleasure, and hadst no pity on the poor, now art thou punished. And contrariwise, *Lazarus* which received pain, and took it patiently, is now comforted.

* Some do understand by *Abraham*'s bosom, the faith of *Abraham*. And some, the place where those do rest which die in the faith of *Abraham*. Which place is not expressed in Scripture.

Leah, was the Eldest Daughter of *Laban* the Son of *Nahor*, *Abraham*'s Brother, and somewhat blear-eyed. She prevented her Sister *Rachel* in marriage, being brought to *Jacob*'s Bed in her Sisters stead, and so became *Jacob*'s first Wife, and bare unto him (one after another) these four Sons, *Reuben*, *Simeon*, *Levi*, and *Judah*, and so ceased, till it chanced *Reuben* her Eldest Son in the time of wheat Harvest to go out into the fields and find* Mandrakes, and brought them home to his Mother. Then *Rachel* hearing thereof, went to *Leah* her sister, desiring to have her Sons Mandrakes: who said to *Rachel*: Is it not enough that thou hast taken away my Husband, but wouldest take away my Son's Mandrakes also? Well (quoth *Rachel*) let him sleep with thee this Night, for thy Sons Mandrakes. And so *Jacob* coming out of the Field at Even, *Leah* met him, and said: Come in unto me, for I have

Gen. 29. 33, &c.

30. 14, &c.

* The Mandrake is a kind of Herb, whose Root hath a certain likeness of the figure of a Man.

bought thee with my Sons Mandrakes, and that night ſhe conceived of *Jacob*, and brought him forth the fifth Son, and called his name *Iſachar*. After that, ſhe conceived again, and brought him forth the ſixth Son, and called his name *Zebulun*. Laſt of all, ſhe conceived and brought him forth a Daughter, and called her name *Dinah*. Leah, *Painful, or wearied.*

Gen. 29. 34. 34. *cap.*

Levi, the third Son of *Jacob* and *Leah* (with his Brother *Simeon*) ſlew *Hemor* and *Sichem* his Son, for raviſhing of their Siſter *Dinah*. And therefore were they called of *Jacob* their Father, *Cruel Inſtruments*. *Levi* had three Sons, *Gerſhon*, *Kaath*, and *Merari*. The Tribe of *Levi*, the Lord choſe unto himſelf, and appointed them to ſerve in the Tabernacle of witneſs with *Aaron*, to bear the Ark of the Covenant of the Lord, to miniſter and bleſs in his name, and had no Inheritance among their Brethren, but the Lord, who was their Inheritance. He lived 137. years. Levi, *Joyned, or coupled.*

Num. 18. 20, *&c.* *Deut.* 10. 8. *Joſhua* 13. 33. *Exod.* 6. 16.

Levi, otherwiſe called *Matthew*, the Son of *Alpheus*, was a Toll-gatherer, or a receiver of Cuſtome: who, at the voice of *Jeſus*, when he ſaid, Follow me, left his office, and all things behind him, and followed the Lord. And became of a ſinful Publican, a true Diſciple of Chriſt. He invited *Jeſus* to his houſe, and made him a great Feaſt, at the which were many Publicans, beſide other of his acquaintance, which ſat at Meat with Chriſt and his Diſciples, wherewith the Phariſees were much offended.

Luke 5. 27, *&c.* *Mar.* 2. 14. *Matth.* 9. 9.

Levite *and his Wife*: There was a certain *Levite* dwelling on this ſide of Mount *Ephraim* which took to Wife a Concubine out of *Bethlehem Juda*, which Woman played the Whore by him, and went away from him to her Fathers houſe, where ſhe remained four Moneths.

Moneths. And at laſt, her Husband being deſirous to have her again, went to intreat her friendly, and to fetch her home, and was gently entertained of his Father-in-law, by the ſpace of three days. And on the fourth day, when he would have departed, his Father-in-law would not ſuffer him ſo to do, but with gentle entreaty, compelled him to tarry that day alſo until the next morrow. Which being come, he prepared himſelf to depart. And about the mid-day (notwithſtanding the great intreaty of his Father, to have him yet to tarry one day longer) he took his Concubine, his Servant, with two Aſſes laden, and ſo departed, going forth till they came as far as *Jebus*, and becauſe it drew toward night, his ſervant counſelled him to go into the City, and to tarry there all night, but his Maſter would not, becauſe it was a ſtrange City, and pertained not to the Children of *Iſrael*. And ſo paſſing by, they came to *Gibeah* a City belonging to the *Benjamites*. And coming thither ſomewhat late, they went in, and ſat them down in one of the ſtreets of the City. And as they were ſitting there, a certain old Man (which was of Mount *Ephraim* alſo, and dwelt there as a ſtranger) came out of the Field from his work. And when he had ſpyed the Levite (and thoſe with him) ſitting in the ſtreet as wayfaring perſons, he went unto them, demanding from whence they came? The Levite anſwered how that they came from *Bethlehem Judah* beſide Mount *Ephraim*, and were going to the houſe of the Lord, and becauſe that no Man receiveth us into his houſe, we ſit here, having all things neceſſary with us, both for our ſelves, and Cattel. Well (quoth the old man) abide not here in the ſtreet, but go home with me, and whatſoever ye lack, ye ſhall find it there. And ſo he had them home to his houſe, and uſed them very friendly. And as they were making merry together, the wicked Men of the City came and beſet the Houſe round about, and thruſting at the Door to have

been in, they called unto the old Man, to bring forth the Men out of his houſe, that they might know them. The good old Man, perceiving the great folly of thoſe ungracious perſons, went out unto them, and ſaid: Oh my good Brethren do not proſecute to accompliſh ſo wicked an act as this ye intend: yet rather than ye ſhould ſo wickedly abuſe theſe men, which are come into my Houſe, I will bring forth my Daughter (which is a Maid) and this Mans Concubine. But they in no wiſe would hearken unto them. The Levite ſeeing that, put forth his Concubine unto them: who ſo ſhamefully abuſed her that night, that on the morrow (when the Levite her husband came to open the Door) he found his Concubine lying with her hands ſtretched out upon the Threſhold, ſtark dead. Then he took her up upon his Aſs, and carried her home to his houſe, and took a Knife and divided her into twelve pieces, and ſent her into all the Quarters of *Iſrael*, deſiring them, that forſomuch as there was never ſuch a deed done, nor heard of, ſince the Children of *Iſrael* came out of *Egypt*, that they would conſider the matter, and take adviſement therein. Now the Children of *Iſrael* ſeeing this moſt evident token of the *Benjamites* wickedneſs, and having the whole matter revealed unto them by the Levite himſelf, they aſſembled together as it had been one Man, to the number of four hundred thouſand fighting Men, and came to *Gibeah* to fight againſt the *Benjamites*, who in the firſt day had the better of the *Iſraelites*, and ſlew of them xxii. thouſand, and in the ſecond day xviii. thouſand, but the third day, the *Iſraelites* had the better, and ſlew of the *Benjamites* xxv. thouſand, and burnt and deſtroyed all their Cities they could come by, with Man, Woman and Child, only ſix hundred of them fled to the Rock of *Rimmon* in the Wilderneſs, and ſaved themſelves there. Then *Iſrael* ſware unto the Lord in *Mizpeh*: that whoſoever did give his Daughter to any of the *Benjamites* to Wife, he

ſhould

ſhould be accurſed, and he that came not up to the Lords offering, ſhould ſurely die. And when they had reared up an Altar in *Bethel*, and made their offering, it was known that the Inhabitants of *Jabeſh Gilead* came not up to the offering. Wherefore the *Iſraelites* ſent thither xii. thouſand Men, commanding them to ſlay all the Males, with all the Women alſo, ſaving ſuch Women as had never known Man fleſhly. And they ſaved four hundred Damſels, Virgins that never lay with Man, and them they brought to the Hoſt of *Shiloh*, which is in the Land of *Canaan*. Then the *Iſraelites* having pity on their Brethren the *Benjamites* (becauſe that God had made ſuch a gap among them) went peaceably unto them that were fled unto the Rock of *Rimmon*, and gave them Wives which they had ſaved of the Women of *Gilead*, but they ſufficed them not. Then the Children of *Iſrael* were very ſorry for the breach that the Lord had made in the Tribes of *Iſrael*, and took great care for the *Benjamites*, how to repleniſh them with Wives, forſomuch as their Women were all deſtroyed, and that they might not give their Daughters unto them: And at laſt, remembring the yearly cuſtome of the Daughters of *Shiloh*, they ſaid unto the *Benjamites*: There is a Feaſt of the Lord yearly kept in *Shiloh*: Go ye thither, and lie in wait among the Vineyards, and when ye ſee the Daughters of *Shiloh* come dancing a-row, then come ye out of the Vineyards, and catch you every Man a Wife. And if their Friends complain unto us, we will excuſe the matter, and ſay ye have done it, becauſe we did not reſerve to each one of you his Wife, in the time of War. And the Children of *Benjamin* did even ſo, and took them Wives of the daughters of *Shiloh*, and went to their Inheritance, and made them Cities to dwell in, and ſo were friends with their Brethren the Children of *Iſrael* again.

Lydia, was a certain Woman and a ſeller of Purple *Act.* 16. 14.

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in the City of *Thyatira*, and a worshipper of God, whose heart the Lord so opened at the preaching of *Paul*, that she with all her Houshold were converted and baptised, saying then to *Paul* and the other Disciples: If ye have judged me to be faithful to the Lord, come into my House, and abide there, and so she constrained them, who found so much faithfulness then in the Woman, that afterward (being cast in Prison and delivered again) they returned into her house to comfort the brethren which resorted thither. Lydia, *Nativity, or generation.*

1 *Mac.* 3. **Lysias**, being a great Man with *Antiochus* and of his bloud, was such an enemy unto the *Jews*, that the King made him Captain of his Host, who with forty thousand Foot-men and seven thousand Horse-men, went to fight against *Judas Machabeus*: But *Judas* overcame him, and slew three thousand of his Men. Then *Lysias* being sore grieved at *Israels* prosperity, came
4. *cap.* at another time with three score thousand Foot-men, and five thousand Horsemen, at which time *Judas* overcame him again, and slew five thousand of his Men. Finally,
7. *cap.* as he lay with *Antiochus* the King, at the City of *Antioch*, *Demetrius* came upon them and slew them both. Lysias, *Dissolving.*

Act. 22. 24. *&c.* **Lysias**, was a chief Captain under the Emperour, and having *Paul* committed unto him as Prisoner, was afraid to punish him, because he was a *Roman*. And therefore to know the certainty where-
25. *cap.* fore the *Jews* had accused him, he brought him forth before the Council, where in the end, fell such dissention and debate among them, that *Lysias* (fearing lest *Paul* should have been pull'd asunder of the *Jews*) took him and had him into the Castle. And having knowledge how the *Jews* had conspired *Paul*'s death, he sent him away secretly by night, to *Felix* (being at that time

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the Emperour's Lieutenant) to whom he wrote on this wiſe: *Claudius Lyſias* unto the moſt mighty Ruler *Felix* ſendeth greeting: As this Man was taken of the *Jews*, and ſhould have been killed of them, I came upon them with Souldiers and reſcued him, perceiving he was a *Roman*. And when I would have known the cauſe wherefore they accuſed him, I brought him forth in their council: There I perceived that he was accuſed of queſtions of their Law, and had no crime worthy of death or of bonds. And when it was ſhewed me, how that the *Jews* laid wait for the Man, I ſent him ſtraightway unto thee, and commanded his Accuſers, if they had ought againſt him, to tell it unto thee, Farewel.

Lyſimachus, was made the High-Prieſt of the *Jews*, in the room of *Menelaus* his Brother, by whoſe Counſel he robbed the Temple and did much miſchief: whoſe wickedneſs was ſo manifeſt unto the People, that they roſe up againſt him, and made a great uproar in the City. Whereupon *Lyſimachus* (perceiving whereabout they went) got unto him three thouſand unthrifts well armed for his defence: Againſt whom the Multitude fought ſo furiouſly with Club and Bats, and with hurling of ſtones, and ſuch Weapons as they could get, that they wounded many, ſlew ſome, and chaſed the reſt away, and at the laſt killed the wicked Church-robber himſelf, beſide the Treaſury. Lyſimachus, *diſſolving Battel.* *Macc.* 4.

Loammi, was the Second Son of *Gomer* the Daughter of *Diblaim*. And when ſhe brought him forth the Lord ſaid: Call his name *Loammi*. For why, ye are not my People, therefore will not I be your God. Loammi, *not my People.* *Hoſea* 1. 9.

Lois, was a faithful godly Woman and Grand-mother 2 *Tim.* 1. 5.

mother to *Timothy*, who always brought up her Children and Family, in the fear of God, and knowledge of Christ's Doctrine. Lois, *Better*.

Hoſ. 1. 6. **Lo-ruhama**, was the Daughter of *Gomer* the Daughter of *Diblaim*. And when ſhe brought him forth, the Lord ſaid: Call his name *Lo-ruhama*, for I will have no pity upon the houſe of *Iſrael* but forget them, and put them clean out of remembrance. Lo-ruhama, *not obtaining Mercy*.

Gen. 11, 31. **Lot**, was the Son of *Haran*, Brother to *Abraham*, with whom he went out of *Egypt* toward the ſouth Countrey to come into the Land of *Canaan*. And when they were come to a place called *Bethel*, they had ſuch abundance of Sheep and Cattel between them, that (the Land not being able to receive them both) their Herdmen began to ſtrive together. Whereupon, *Abraham* (to avoid contention) deſired that *Lot* and he might break companies. And that he would take and occupy what part of all the Land he would, and he to take the other. Then *Lot* choſe the Countrey about *Jordan*, becauſe it had plenty of Water, and dwelt in *Sodom*, till *Chedorlaomer* came and ſpoiled the City and carried *Lot* away Priſoner, who being reſcued by *Abraham* his Uncle, was brought to *Sodom* again. And as he remained among the filthy *Sodomites*, the Lord ſent his Angels to deſtroy the City and Countrey about, which Angels *Lot* received into his houſe. And before his gueſts and he were gone to reſt, the Men of the City, (repleniſhed with all kind of wickedneſs) had compaſſed the houſe round about, and called to *Lot*, ſaying: Where are the Men which came in to thee this night? bring them forth to us that we may know them. Then *Lot* went out unto them and ſaid: I pray you my Brethren, do not ſo wickedly, yet rather than ye ſhould ſo do, I have two Daughters which

which never knew Man, them will I bring out unto you, and do with them as ſeemeth you good, only to theſe men do nothing, for therefore are they come under the ſhadow of my Roof. And as the *Sodomites* threatned *Lot*, and were preſſing upon him to break open the Door, the Angels within put forth their hands, and pulled *Lot* into the Houſe, and ſhut faſt the Door: At the which inſtant the *Sodomites* without were ſo ſmitten with blindneſs, that they groped for the Door and could not find it. Then ſaid the Angels to *Lot*: If thou haſt any Sons or Daughters or whatſoever thou haſt in the City, bring it out with thee, for we are ſent to deſtroy this place, becauſe their ſins is great before the Lord. Then went *Lot* to his Sons in-law, who had married his Daughters and told them, but they (thinking their Father had mocked) tarried ſtill. And ſo as *Lot* made haſte (for the Angels could do nothing till he were gone) with his Wife and two Daughters to the City of *Zoar*, which he had requeſted of the Lord to flye unto, his Wife looking behind her (contrary to the Angels precept) was turned into a Pillar of Salt. Then *Lot* fearing to abide in the City of *Zoar*, (after the Cities were deſtroyed) got him into the Mountains, where he dwelt in a Cave, with his two Daughters, who (foraſmuch as their Father was old, and not a Man left in the Country thereabout, whereby they might have Children) conſulted together and agreed to make their Father drunk with Wine, and ſo to lye with him, that they might raiſe up Seed unto their Father. Which matter being performed and they both with Child, the eldeſt brought forth *Moab*, which was the Father of the *Moabites*, and the youngeſt *Ben-Ammi*, which was the Father of the *Ammonites*, both which Nations were moſt vile and wicked. Lot, *Wrapped, or Joyned.*

Luke, was a Phyſician, born in the City of *Antioch*; *Col.* 4. 14. *2 Tim.* 4. 11.

Luke lived 84. years, and was buried at *Conſtantinople.*

and became Saint *Paul*'s Diſciple and Companion in all his travels. He wrote the Volume of his Goſpel, as he had learned of *Paul* and of the other Apoſtles, as he reporteth himſelf in the beginning of the ſame work, ſaying: As they have delivered them to us, which from the beginning ſaw them with their eyes, and were Miniſters of the things that they declared. But the Volume called the Acts of the Apoſtles, he compoſed as he had ſeen, the ſtory whereof came even to *Paul*'s time, being and tarrying two years at *Rome*, where the Work was finiſhed. Luke, *his Reſurrection.*

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2. *Sam.* 3. 3. 1. *Chron.* 3. 2. 1. *King.* 15. 2. 10.

MAACAH, the Daughter of *Talmai* King of *Geſhur* was King *David*'s Wife, and Mother to *Abſalom.* *Maacah* the Daughter of *Abſalom* was Wife to *Rehoboam*, and Mother to *Abijam*, which *Abijam*, his Father *Rehoboam* ordained to raign after him, for the love that he bare to *Maacah* his Mother, above all the reſt of his Wives. Read the ſtory of *Aſa.* Maacah, *a Woman preſſed, or bruiſed.*

1. *Mac.* 2, 3.

Machabeus, was the third Son of *Mattathias*, and after his Fathers death, he was made Ruler over the *Jews.* Who (in the defence of the holy Laws) fought moſt manfully againſt God's enemies during his Life. Machabeus, *a Striker, a Fighter.* Read *Judas Machabeus.*

2. *Sam.* 9. 4. *Ammiel* was Father to *Bathſhebah* King *David*'s Wife.

Machir, was the Son of *Ammiel* of *Lodebar*, and a great friend to *Mephiboſheth* the Son of *Jonathan*, who kept him in his Houſe till King *David* ſent for him, to his preferment. Machir, *Selling, or knowing.*

2. *King.* 15. 14. &c.

Manahem, the Son of *Gadi*, beſieged *Shallum* King of *Iſrael* in *Samaria*, and ſlew him, whoſe Kingdome

dome he posſeſſed, and began his Raign in the nine and thirtieth year of *Azariah* King of *Juda*. And becauſe the City of *Tiphſah* would not receive him as theirs, he deſtroyed the City, and all that was within it. And for this great wickedneſs and tyranny God ſtirred up *Pul*, King of *Aſſyria* againſt him, unto whom *Manahem* gave a thouſand Talents of Silver, to break up his Wars, which Money he exacted of his People, taking of every Man of ſubſtance fifty Sicles. He raigned ten years, leaving *Pekahiah* his Son to ſucceed him. Manahem, *a Comforter, or Leader of them, or a preparing of heat.*

Manaen, which was brought up of a Child with *Herod*, at the laſt forſook him and followed Chriſt. *Act.* 13. 1.

Manaſſes, the Son of *Hezekiah*, was twelve years old when he began his raign over *Juda*, and wrought much evil before the Lord. For he built up the high places again which his Father had deſtroyed. He erected up Altars for *Baal*, and made Groves as *Ahab* did, and worſhipped all the Hoſt of Heaven and ſerved them. He offered his Children in fire, as the manner of the *Gentiles* was, and gave himſelf to Witchcraft and Sorcery, and favoured Soothſayers, and ſuch as uſed familiar ſpirits. He ſet the Image of the Grove in the Houſe, where the Lord ſaid he would put his Name for ever. Over and beyond all theſe evils, he ſhed ſo much innocent bloud, that all *Jeruſalem* was repleniſhed from corner to corner, and he wrought more wickedneſs than did all the *Amorites*: Wherefore the Lord gave him over into the hands of the King of *Aſſyria*, who took *Manaſſes* and bound him with two Chains, and carried him to *Babylon*. Where at the laſt, he ſo humbled himſelf to the Lord, that he had compaſſion upon him, and reſtored him to his Kingdom again. Who after that, became a

2 *King.* 21. 2 *Chron.* 33. *Manaſſes* put *Eſay* the Prophet (who was his Father-in-law) to death. Read the annotation in the ſtory of *Eſay*.

good Man, and put down all ſuch abominations, as he before had maintained, and reigned five and fifty years, leaving *Amon* his Son to ſucceed. Manaſſes, *Forgetful, or forgetfulneſs.*

Eſther. 2. cap. **Mardocheus**, the Son of *Jair*, was a *Jew* born, dwelling in the City of *Shuſan*, and one of them which were carried away from *Jeruſalem* with *Jechonia* King of *Juda* (by *Nabuchodonoſor*) into *Babylon*. This Man had a fair Damoſel in his houſe named *Eſther*, his Uncles Daughter, whoſe Father and Mother being dead, he brought up as his own Daughter, ſo long till at laſt (for her beauty and fairneſs) ſhe was taken up by the King's Commiſſion (with other more) and had to the Court there to be brought up at the Kings charges, in an houſe appointed, for that purpoſe the King had called them for. And every day would *Mardocheus* walk before the Womens houſe, to hear and know how *Eſther* did, and what ſhould become of her, whoſe Lot in proceſs was to be made Queen in the ſtead of *Vaſthi* late depoſed. And on a time as *Mardocheus* ſat in the King's Gate, he heard an inkling of certain Treaſons conſpired againſt the King's own Perſon, by two of his Privy-Chamber, *Bigthan* and *Theres*, which treaſon, he cauſed *Eſther* to open unto the King, and to certifie his grace thereof in his name. Upon whoſe certification, inquiry being made and found true the Conſpirators were put to death, and the matter Regiſtred in Chronicle for a remembrance of their act. After this, becauſe *Mardocheus* would do no reverence to *Haman*, both he and the *Jews* ſhould all have been ſlain in one day. Whereof *Mardocheus* having knowledge, he rent his Cloaths, and put on mourning Apparel, and ſo ran thorow the City of *Shuſan* (where their deſtruction was deviſed) Crying out until he came to the King's Gate, where he might not be ſuffered to enter, in that array. Then *Eſther* hearing thereof, was ſore aſtoniſhed,

niſhed, and ſent him other Rayment to put on: But he refuſing the Rayment, declared unto the Meſſenger the whole effect of *Haman*'s commiſſion and working, and took him a Copy of the ſame, to give to *Eſther*, charging her to go unto the King, for the Lives and ſafeguard of her People: For who can tell (quoth he) whether God hath called her to the Kingdom for that purpoſe or no, it may be that he hath: And therefore if ſhe now hold her peace, the *Jews* ſhall have help from ſome other place, and ſo ſhall ſhe and her Fathers houſe be utterly deſtroyed. And ſo while *Eſther* went about the deliverance of the *Jews*, *Mardocheus* was exalted into the King's favour, to the great rejoycing of all the *Jews*, whoſe Wealth he ſought ſo long as he lived. Read the ſtory of *Eſther* and *Haman*. Mardocheus, *a bitter contrition, or repentance.*

Mardocheus lived 198. years, as *Philo* witneſſeth.

Mary, the Virgin, and Mother of God (whoſe Parents are not expreſſed in Scripture) was affianced to a certain good Man of her own ſtock and Tribe (which was of *Juda*) named *Joſeph*. And before ſhe came to dwell with him, the Angel *Gabriel* being ſent of God, came and ſaluted her, ſaying: Hail full of Grace, the Lord is with thee, bleſſed art thou among Women. The Virgin ſeeing the Angel, was ſore abaſhed at his words, and muſed much in her mind, what ſalutation that ſhould be. Then ſaid the Angel, Fear not *Mary*, for thou haſt found favour with God, for lo, thou ſhalt conceive in thy Womb, and bear a Son, and ſhalt call his Name *Jeſus*, &c. Then *Mary*, becauſe ſhe would be reſolved of all doubts, to the end ſhe might the more ſurely embrace the promiſe of God, ſaid: How ſhall this be, ſeeing I know no Man? The Holy Ghoſt (quoth the Angel) ſhall come upon thee, and the power of the Moſt Higheſt ſhall overſhadow thee. Therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God, *&c.* Then ſaid *Mary*: Behold the Hand-

Matth. 1. 16. *Luk.* 1. 27, *&c.*

maid

maid of the Lord, be it unto me according to thy Word. Upon this, ſhe prepared her ſelf with ſpeed, to go and viſit her Couſin *Elizabeth*, with whom ſhe remained three Months, and returned home again: And ſhortly after, went with *Joſeph* her Husband from the City of *Nazareth*, to the Land of *Jewry* to a City called *Bethlehem*, there to be taxed (according to the Emperour *Auguſtus* commandment) becauſe they were of the Houſe and Lineage of *David*. And being forced to lye in the ſtable, for lack of room in the Inne, her hour came to be delivered, and there ſhe brought forth *Chriſt Jeſus* the Saviour of the World. And when ſhe was purified, and had been at *Jeruſalem* with her Child, and performed all things there according to the Law, ſhe returned with *Joſeph* her Husband, home to the City of *Nazareth* again. And being accuſtomed yearly ſhe and her Husband to go up at the Feaſt of *Eaſter* to *Jeruſalem*, ſhe chanced one time to leave her Son behind her, and when ſhe had turned back, and ſought him out, and found him, ſhe ſaid: Son, why haſt thou thus dealt with us? thy Father and I have ſought thee with heavy hearts. Another time as ſhe was with her Son at a Marriage, in *Cana*, a Town in *Galilee*, when the Wine failed at the Feaſt, ſhe told her Son that they lacked Wine, and receiving his anſwer meekly, bad the Miniſters to do whatſoever he commanded them. Finally, as ſhe ſtood by the Croſs, whereon her Son ſhed his bloud, as well for her as all other Chriſtians, ſorrow pierced her heart like a Sword, according to *Simeon*'s prophecie. *Mary*, the Wife of *Cleophas*, was her ſiſter.

In the Book called *Faſciculus temporum*, it is ſaid that this Virgin was the Daughter of *Joachim* and *Anna*: and was about the age of xvi. years, when ſhe brought forth *Chriſt*.

Mar. 15. 40. 16. 1.

Mary, *Salome* was a certain godly Woman, who (among other) miniſtred of her ſubſtance to *Jeſus*, and followed him from *Galilee*, and after he was crucified, bought ſweet odors to anoint his Body, and was a Witneſs of his Reſurrection.

Mary,

Mary, the Mother of *John Mark*, into whoſe Houſe *Peter* came (after the Angel of God had delivered him out of Priſon, from the hands of *Herod*) where many were gathered together in prayer. *Act.* 12. 12.

Mary * Magdalene, dwelt in *Bethany*, and was a ſinful Woman. And in token of her great repentance, ſhe went to *Jeſus* as he ſat at Meat in one of the Phariſees houſes, with a Box of Ointment in her hand, falling down at his Feet weeping and waſhing them with the tears diſtilling down from her eyes, and wiped them with the hairs of her head, and alſo kiſſed them, and anointed them with ſweet Ointment. Then *Jeſus* ſeeing the great faith of the Woman, ſaid unto her: *Mary*, thy Faith hath ſaved thee, go in peace. Then *Mary* feeling her ſelf much bound to *Chriſt*, which had forgiven her ſo many ſins, fell in ſo great love, that all her whole meditation and ſtudy was upon him. Inſomuch that when *Martha* her Siſter was cumbred about much ſerving of *Chriſt* at the Table, *Mary* (chooſing the better part) ſat at *Jeſus* feet, to hear his Preaching. And when he ſuffered his Paſſion, ſhe ſtood by the Croſs with *Mary* his Mother to ſee the end. And the morrow after the Sabbath-day, when ſhe came to the Sepulchre, and ſaw the ſtone taken away from the Tomb, ſhe ran to *Peter* and *John*, and told them, who ran to the Grave, and tryed the matter, and returned back again, leaving *Mary* ſtanding at the Grave weeping. And as ſhe bowed her ſelf into the Grave, ſhe ſaw two Angels ſitting in white clothing, who ſaid unto her, Woman, why weepeſt thou? They have taken away my Lord (quoth ſhe) and I know not where they have laid him. And turning her ſelf about, ſhe ſaw *Jeſus* ſtanding, but knew him not, to whom he ſaid: Woman, why weepeſt thou? whom doſt thou ſeek? She (ſuppo-

John 12. 12. *Luk.* 7. 37, &c.

* *Magdalen* ſignifieth magnified, or exalted.

Luk. 10.

John 19. 25. 20. 1, 2, &c.

(ſuppoſing it had been the Gardiner) ſaid: Sir, if thou haſt born him hence, tell me where thou haſt laid him, and I will fetch him: Then ſaid *Jeſus, Mary*: with that ſhe turned her ſelf, and ſaid, *Rabboni*, which is to ſay, Maſter, and fell down to the ground to have kiſſed his Feet. But to withdraw her from that, *Jeſus* ſaid: Touch me not: but go and tell my brethren that I aſcend to my Father and your Father, to my God and your God. Then went *Mary* to the Diſciples, and told them that ſhe had ſeen the Lord, and what things he had ſaid unto her. Read the ſtory of *Martha* her Siſter, and of *Lazarus* her Brother.

Mark, the Evangeliſt, is thought to have been *Peter*'s Diſciple, and to write his Goſpel, according as he heard *Peter* preach, and ſhew every thing by mouth, and to have planted the firſt Church in *Alexandria*, where he died in the eighth year of the reign of *Nero*, in whoſe place ſucceeded *Anianus*. Of this *Mark*, ſpeaketh *Peter*, in his firſt Epiſtle, the fifth Chapter, ſaying: The Congregation of them, which at *Babylon* are companions of your Election, ſaluteth you, and ſo doth *Mark* my Son. Mark, *Filed, or rubbed.*

Act. 12. 12. **Mark**, otherwiſe called *John* the Son of *Mary*, was Miniſter to *Paul* and *Barnabas*, what time as they
14. 21. were ſent by the Holy Ghoſt from *Antioch*, to preach the Goſpel unto the Heathen, which *Mark* at *Pamphylia*, departed back from them again. For the which cauſe,
15. 37, &c. *Paul* (the next Journey that he and *Barnabas* made) would not ſuffer *Mark* to go with them, wherefore *Barnabas* departed from *Paul*, taking *Mark* (who was his Siſters Son) with him into *Cyprus*.

Luke 10. **Martha**, and *Mary Magdalene*, were two Siſters, dwelling in the City of *Bethany*, which two had a Bro-

ther

ther named *Lazarus*. This *Martha* (on a time) invited *Jeſus* to dinner. And being cumbred about much ſerving, and ſeeing her Siſter *Mary* ſit ſtill at *Jeſus* Feet, ſaid unto him: Doſt thou not care, that my ſiſter hath left me to miniſter alone? Bid her come and help me. To whom he anſwered: *Martha, Martha*, thou careſt and art troubled about many things: verily, one is needful, *Mary* hath choſen the beſt part which ſhall not be taken from her. On a time as *Jeſus* was coming to *Bethany* to heal her Brother *Lazarus*, ſhe met him, ſaying: Lord, if thou hadſt been here, my Brother had not died. Nevertheleſs now I know, that whatſoever thou doſt ask of God, he will give it thee. Then ſaid *Jeſus*, Thy Brother ſhall riſe again. Yea (quoth *Martha*) I know that he ſhall riſe again in the Reſurrection at the laſt day: I am (ſaid *Jeſus*) the Reſurrection and the Life, he that believeth on me, yea though he were dead, yet ſhall he live, and whoſoever liveth and believeth in Me, ſhall not dye: Believeſt thou this? Yea Lord (quoth *Martha*) I believe that thou art Chriſt the Son of God, which ſhould come into the World. After this when *Jeſus* came to the place where *Lazarus* was buried, and had commanded the ſtone of his Grave to be taken away, *Martha* ſaid: Lord, by this time he ſtinketh, for he hath been dead four days. Said not I unto thee (quoth *Jeſus*) that if thou didſt believe, thou ſhouldſt ſee the glory of God? And ſo ſhe ſaw her Brother *Lazarus* reſtored from death to life, to the glory of God and her great comfort. Martha, *Bitter, or Provoking.* ✱ *John* 11 *cap.*

Mattathias, the Son of *Simeon* the Prieſt, which was of the ſtock and kinred of *Joaris*, had five valiant Men to his Sons, and dwelt in *Modin*, remaining ſtedfaſt in the Laws of God, notwithſtanding the great calamities that were come upon the People of *Juda* and *Jeruſalem*, for the which *Mattathias* made piteous la- 1 *Mac.* 2.

mentation, crying upon God to ſtrengthen him and his Sons againſt the Heathen, that had ſo waſted the People, and defiled his Sanctuary. And while he and his Sons were thus mourning in Sackcloth, for the deſtruction of the holy City: *Antiochus* the King, ſent certain Commiſſioners to the City of *Modin*, to compel ſuch *Jews* as were fled thither, to forſake their own Laws, and to ſerve the Idols of the Heathen. Who (after they had turned the heart of many) ſpake to *Mattathias* on this wiſe: Thou art (ſaid they) a Noble man of high reputation, and great in this City, and haſt many Children and Brethren: Come thou firſt of all and fulfil the King's commandment, like as the Heathen have done, and the Men of *Juda*, with ſuch as remain at *Jeruſalem*, and ſo ſhalt thou and thy Sons be in favour with the King and greatly enriched. Nay ſaid *Mattathias*: Though all Nations under the King's Dominion, fall away every Man from the Law of their Fathers, yet will I, my Sons and my Brethren, walk in the Laws of our Fathers. God forbid we ſhould forſake the Laws and Ordinances of God, we will not, for no Man's pleaſure, tranſgreſs our Religion, or break the Statutes of our Law. And as he had ſpoken theſe words, a certain *Jew* came forth, and openly in the ſight of all Men, did ſacrifice unto the Idols upon the Altar in the City of *Modin* according to the King's commandment, which thing ſo grieved *Mattathias*, that (for very Zeal he had to the Laws of God) he ſtarted him up, and ran upon the *Jew*, and killed both him & the Commiſſioner, that compelled him ſo to do, and ran his way crying thorow the City, and ſaying to the People, whoſoever is fervent in the Law, and will keep and ſtand by the Covenant, let him follow me. So he and his Sons fled into the Mountains, and many other godly Men, with their Wives and Children, and all that they had, got them into the Wilderneſs. And being there, the Heathen went againſt them

on.

on the Sabbath day, and slew Man, Woman and Child, for on that day the *Jews* would make no resistance, but would dye in their innocency: Then *Mattathias* hearing of this, was very sorry, and counselling with his friends, said: If we do as our Brethren have done, and do not fight for our Lives, and our Laws, the Heathen will soon root us all out of the Earth, whereupon they concluded, that whosoever did bid them battel on the Sabbath day, that they would rather manfully fight for their Laws, than dye as their Brethren had done before. Upon the which conclusion, came the whole Synagogue of the *Jews* (with all such as were fled for Persecution) to *Mattathias*: And being gathered together, they were so great an Host, that they feared not their enemies, but fell upon them and slew a great number. And by their force and strength, they went about the Coasts of *Israel* and destroyed the Altars, and circumcised their Children and kept their Laws in spight of them all. Finally, when the time of his death drew nigh, he called all his Sons before him, exhorting them to prefer the Laws and wealth of their Countrey, before their own Lives, and ordained *Simon* his eldest Son, to be as it were their Father, and *Judas Machabeus* to be their Captain, and so giving them his blessing he dyed, and was buried in his Fathers Sepulchre in the City of *Modin*.

Mattathias, *the gift of the Lord.*

Mattathias, the Son of *Simon*, was killed with his Father at a Banquet, which *Ptolomy* his Brother-in-law had prepared for them, in a Castle of his called *Doche*. 1 *Mac.* 16.

Mathattias, the Son of *Absalemus* stuck by *Jonathas*, when all his Men forsook him and fled the Field, save *Judas* the Son of *Calphi*. 1 *Mac.* 11.

Matthew, the Evangelist. Read the Story of

Levi. Matthew, *Given.*

Act. 1. 23. **Matthias,** was a faithful Diſciple of Chriſt, and one that had his converſation always among the Apoſtles, even from the beginning of Chriſt's preaching to the laſt end. And now, for as much as *Judas* the Traytor was fallen from Chriſt: he (with another godly Man called *Joſeph* or *Barſabas*) was appointed to ſtand in election, which of them two ſhould ſucceed in the place of *Judas*. And when the Apoſtles had made their prayers to God, and given forth their lots, the lot fell on *Matthias*, and ſo he was counted with the eleven Apoſtles.

Lots.

Matthias, *the Lords Gift.*

Gen. 5. 21, &c. **Methuſelah,** was the Son of *Henoch*, and lived an hundred eighty and ſeven years, and begot *Lamech*. And after that he lived ſeven hundred and eighty two years, and begot Sons and Daughters; and when he had lived in all, nine hundred three-ſcore and nine years, he died. Methuſelah, *be ſent his death, or the weapons of his death.*

Gen. 14. 18. *Heb.* 7. 1. **Melchiſedek,** is called King of *Salem*, and the High Prieſt of the moſt High God. When *Abraham* had reſcued *Lot* his Nephew out of the hands of the *Aſſyrians*, and was returned from the ſlaughter of the Kings, *Melchiſedek* met him with Bread and Wine, to refreſh *Abraham* and his Souldiers, and bleſſed him, ſaying: Bleſſed be *Abraham* of the moſt High God, poſſeſſor of heaven and earth, and bleſſed be the moſt High God which hath delivered thine enemies into thy hand: And *Abraham* gave him tythes of all things. The Scripture reporteth *Melchiſedek* to be, without Father, without Mother, without Kin, and hath neither beginning of his days, neither yet end of his life, but is likened unto the Son of God, and continueth a Prieſt for ever. Melchiſedek,

King

King of Righteousness.

Menelaus, was Brother to *Simon* and *Lysimachus*, two as ungracious as himself. This ambitious Man by deceit, got the High-Priest's Office from *Jason* on this wise: When that good and godly Man *Onias* had the superiority, *Jason* his Brother found the means to corrupt *Antiochus* the King with Money, and so got the Office out of his Brother's hands. And when the time came that *Jason* should pay the Money to *Antiochus*, he sent it by the hand of *Menelaus*, in whom he had great confidence. But when *Menelaus* was come to the King, he so craftily handled the matter with flattery and fair promises, that he both defrauded the King of his Money, and *Jason* of his Office: which when he had obtained, he return'd with an high stomach, more like a cruel tyrant, and the wrath of a wild brute beast, than any thing that beseemed a Priest. But when the King had knowledge of all his deceit and falshood, he discharged him again, putting *Lysimachus* his Brother in his room. Then *Menelaus* being thus thrust out of Office, waited his time to be revenged. And when he had spied the King about his weighty affairs (as in the suppression of certain Rebels) leaving *Andronicus* behind him to be his Lieutenant, and supposing then to have a convenient time, he went and stole out of the Temple certain Vessels of Gold, and gave them to *Andronicus*. And after he had made him his assured friend, he ministred such wicked counsel both to *Andronicus* and *Lysimachus* his Brother, that the one murdered *Onias*, and the other spoiled and robbed the Temple of God. Wherefore the King at his return again, caused *Andronicus* to be put to death, and the other, the People furiously fell upon him and killed him. And forsomuch as *Menelaus* was greatly suspected to be the chief causer of all this murther, a Court was called, and many sore complaints laid a- 2 *Mac.* 4.

gainst

gainſt him. Then *Menelaus* (perceiving himſelf in the King's diſpleaſure, and danger of his Laws) went to *Ptolomy* (one of the three Ambaſſadours) and with Money made him his friend, who went to the King, and ſo laboured the matter, that he brought *Menelaus* into ſuch favour with the King again, that he was quite diſcharged from all accuſations, and his Accuſers condemned to death. Thus through covetous Magiſtrates, *Menelaus* remained ſtill in Authority, being now more malicious unto the *Jews* (his own Nation) than ever he was, as it appeared afterward, what time as he aided *Antiochus*, and was his guide to the ſpoiling of the Temple. But at the laſt, his falſhood came to a foul end, for *Lyſias* which was Lord-Steward to *Antiochus*, and Chief Ruler of all his matters, ſo informed the King of his ungraciouſneſs, that he commanded *Menelaus* (who had done ſo much miſchief againſt the Altar of God, whoſe fire and aſhes were holy) to be caſt into a tower of fifty cubits high, heaped up with aſhes, and ſo miſerably ended his life. Menelaus, *Strength of the people.*

1 *Sam.* 18. 17. **Merab,** was the Eldeſt Daughter of King *Saul*, who promiſed her in marriage to *David*: But ere the time came that *David* ſhould enjoy her, *Saul* gave her to another Man named *Adriel*, by whom ſhe conceived, and bare him five Sons. Merab, *Fighting, or chiding, or multiplying.*

2 *Sam.* 21. 8.

2 *King.* 3. *cap.* **Meſa,** the King of *Moab* was a great Lord of Sheep. And whereas the *Moabites* had of long time payed Tribute unto the Kings of *Iſrael*, every year one hundred thouſand Lambs, with ſo many Rams or Weathers in the Wool, with their Fleece upon their backs, this King would pay none to *Joram* the Son of *Ahab*, for the which *Joram* made War againſt him, and overcame him. Meſa, *Health, or the water of health, or looking upon*

upon the Water.

Micah, was a certain Man dwelling in Mount *Ephraim*, whoſe Mother made him an Idol of Silver, which he ſet up in the Houſe of his Gods, and made an Ephod, and conſecrated one of his own Sons to be his Prieſt, and ſo continued, until it chanced a young Levite came from *Bethlehem Juda* to ſeek ſervice: Which Levite *Micah* hired for ten ſilverlings by the year, two garments, and meat and drink. And when he had hired the Levite, he was glad, ſaying: Now am I ſure that God will love me, ſeeing I have a Levite to my Prieſt. At this time, the Tribe of *Dan* (foraſmuch as the portion which *Joſhua* gave them, was not ſufficient for all their Tribe) went to ſeek them a place to dwell in. And as they were going to the City of *Laiſh*, they came by the houſe of *Micah*: And being enformed by thoſe Men, whom they had ſent before to ſpie out the Land, how there was in the houſe of *Micah*, a graven and a molten Image, they turned in thither, and ſaluted him peaceably, but at their departing they took his Idols againſt the Levite's will, perſwading him, that it was not ſo good to be a Prieſt unto the houſe of one Man, as it was to be a Prieſt unto a whole Tribe or Kinred in *Iſrael*, and ſo took him away with them alſo. And being gone, *Micah* made a great out-cry, and followed after the Children of *Dan* with all the power he could make, to reſcue his Gods: but being perſwaded to be content, and to get him home, leſt a worſe thing did happen, he then (perceiving he was not able to make his Party good,) returned back again. Read the Story of *Dan*. *Judg.* 17. *cap.* 18. *cap.*

Micah, *who like our God, or poverty, or the lowlineſs of the Lord, or the Lord ſtriking.*

Michael, the Son of *Iſrahia*. Michael, *who is like the Lord.* 1 *Chron.* 7.

Michael,

Dan. 10. 13. **Michael,** one of the chief Princes that was ſent to comfort *Daniel.*

Jude. **Michael,** the Arch angel which ſtrove againſt the Devil, and diſputed about the Body of *Moſes.*

Rev. 12. 7. **Michael,** and his Angels, that fought againſt the Dragon.

1 *King.* 22. This was not that Prophet that wrote the Book of Prophecies, but another of that name. **Micajah,** the Son of *Imlah*, was a Prophet in the days of King *Ahab*, and becauſe he would not flatter the King, as the four hundred falſe Prophets had done, but propheſied plainly of the King's death, he was ſmitten and caſt in Priſon. Micajah, *Poor, or low and baſe.*

1 *Sam.* 18. 20, &c. **Michal,** was the ſecond Daughter of King *Saul*, whom he gave to *David* to be his Wife, that ſhe might be a ſnare to bring him into the hands of the *Philiſtines.* But *Michal* loved *David* ſo well, that he could not have his purpoſe that way: For when he ſent Men to watch his Houſe and to ſlay him, *Michal* told *David*, ſaying: Except thou ſave thy ſelf this Night, to morrow thou wilt be ſlain. Wherefore to ſave the life of *David*, ſhe let him down at a Back-window, and layed an Image in his Bed, with a Pillow under his Head, ſtuffed with Goats hair, and covered it with a Cloth. And when the Men came into the Houſe (in the Morning) and asked for *David*, *Michal* ſaid he was ſick. The Meſſengers then (thinking to have carried him, Bed and all to the King as he had commanded) went into *David*'s Chamber, and when they came there and found nothing elſe in the Bed but a block, they were aſhamed, and ſo returned to *Saul* and told him. Then *Michal* being demanded, wherefore ſhe had ſo derided him, and ſent his

19. 11, &c.

enemy

enemy away, made her excuſe, that if ſhe had not let him go, he would have killed her. After this her Father took her from *David*, and gave her to * *Pſaltei* the Son of *Lais* to Wife, with whom ſhe remained till the death of *Saul*, and then was reſtored again to *David* by *Abner*'s means. Finally, when *David* came dancing before the Ark of God in his ſhirt, to the City of *David*, it chanced *Michal* to look out at a Window, and beholding the King how he leaped and danced before the Ark, ſhe began to deſpiſe him in her heart, and meeting him after all things were done, ſhe ſaid: O how glorious was the King of *Iſrael* this day, which was uncovered to day in the eyes of the Maidens of his Servants, as a Fool uncovereth himſelf! And for thus deſpiſing of *David* the Servant of God, the Lord plagued her with Barrenneſs that ſhe never had Child. Michal, *who is perfect.*

* Look in the hiſtory of *Pſaltei* how he uſed *Michal David*'s Wife.

Mephibosheth, the Son of *Jonathan* was lame in his Feet, by reaſon his Nurſe (by misfortune) in his infancy let him fall to the Ground out of her Arms, and was brought up and nouriſhed (after the death of his Father) in the Houſe of *Machir*, till *David* coming to his Kingdom, took him from thence, and reſtored him to all the Land of King *Saul*, making *Ziba* his Servant chief Overſeer and Receiver of the Lands, and to ſee *Micah* his Maſter's Son well brought up and cheriſhed, for ſo much as *Mephiboſheth* ſhould remain with him, and eat and drink at his own Board. Now after this, when *David* was brought into ſo great affliction & trouble, by reaſon of *Abſalom* his Son, *Mephiboſheth* remained ſtill at *Jeruſalem* and never removed. But *Ziba* his Servant went after *David* with a preſent, and by falſe report of *Mephiboſheth* his Maſter, got his Land from him. And when the King was returned and come to *Jeruſalem* again, then *Mephiboſheth* (who had neither

2 *Sam.* 4. 4. 9. *cap.* 4, &c.

2 *Sam.* 16. 1, 2, &c.

19. 24, &c.

ther washed his Feet, nor dressed his Beard, nor washed his Cloaths from the time the King departed, until he returned in peace) went out to meet him, and when the King saw him, he said: Wherefore wentest thou not with me *Mephibosheth*? He answered: My Lord, O King, my Servant deceived me, for thy Servant said: I would have mine Ass sadled to ride thereon for to go with the King, because thy Servant is lame: Therefore *Ziba* hath falsly accused thy Servant to my Lord the King, but my Lord the King is as an Angel of God: Do therefore what it pleaseth thee, for all my Fathers House were but dead Men before my Lord the King, and yet didst thou set thy Servant, among them that did eat at thine own Table: What right have I to cry any more unto the King? Then said *David*, why speakest thou yet in thine own cause, I have said, Thou and *Ziba* divide the Land between you. Yea, said *Mephibosheth*, let him take all, seeing my Lord the King is come home in peace. Mephibosheth, *shame or confusion from the mouth.*

2 *Sam.* 21. 8. **Mephibosheth**, the Son of *Rizpah*, King *Saul*'s Concubine, was by the *Gibeonites* (with his Brother *Armoni*) hanged for their Father's offence.

Exo. 6. 20. **Miriam**, was the Daughter of *Amram* and *Jochebed*, and Sister to *Aaron* and *Moses*. When her Brother *Moses* 15. 20. had brought the Children of *Israel* thorow the red Sea, *Miriam* the Propheteſs took a Timbrel in her hand with other Women following in like sort, and began joyfully to sing and dance. Their Song was this: Sing ye unto the Lord, for he hath triumphed glorionsly: The Horse and his Rider hath he overthrown in the Sea. After *Numb.* 12. 1, 10. this she grudged against *Moses*, because he had taken an *Ethiopian* Woman to his Wife, wherefore the Lord smote her with Leprosie. Then *Moses* (partly for pity, and partly

partly at the interceſſion of *Aarón* his Brother) beſought the Lord to heal her, who made him anſwer, ſaying: If her Father (in anger) had ſpit in her Face, ſhould ſhe not have been aſhamed ſeven days? Let her be ſhut out of the Hoſt ſeven days, which being done, ſhe was reſtored, and received in again. Finally, when *Moſes* and the Children of *Iſrael* were come to *Kadeſh*, there ſhe died and was buried. Miriam, *exalted, or reaching.* 20. 1.

Meſhach, firſt called *Miſhael*, was one of *Daniel's* Companions, and one of the three which was caſt into the hot burning Furnace, and miraculouſly preſerved. Meſhach, *prolonging, or drawing to him, or compaſſing the waters, or hedging.* *Dan.* 1. 7. 3. *cap.*

Mithridates, was King *Cyrus's* Treaſurer, at whoſe commandment, he delivered all the holy Veſſels of Gold and Silver pertaining to the Houſe of the Lord, to *Salmanaſſar* the Deputy in *Jewry*. The number of which Veſſels was five thouſand eight hundred and three ſcore. Mithridates, *diſſolving the law.* 3 *Eſd.* 2.

Mnaſon, was a certain godly Man, and a *Cyprian* born, who had of long time believed the Goſpel, in whoſe Houſe *Paul* was lodged at *Jeruſalem*. Mnaſon, *a ſearcher out, or promiſing, or remembring.* *Act.* 21. 16.

Moſes, the Son of *Amram* and *Jochebed*, was miraculouſly preſerved at his birth. For whereas *Pharaoh* the King of *Egypt* had ſtraitly commanded the Midwives, that whenſoever they ſaw an *Hebrew* bring forth a Man child, they ſhould caſt it into the River, yet *Moſes* being born, and a proper Child, was (notwithſtanding the King's Commandment) kept ſecretly three Months. And when his Parents could hide him no longer, *Exod.* 2. *cap.*

Moſes ſignifieth, preſerved from the water.

longer, they closed him in a Basket made of Reed or Bulrushes dawbed with slime and pitch, and laid him in the River. And as the Child's sister stood looking, what should become of him, it came to pass that King *Pharaoh*'s * Daughter came a walking by the River side, who seeing the Basket floating upon the River, caused one of her Folks to take it up. And when she had opened the Basket and saw the Child, she had pity upon it, and caused the Maid (his sister) to fetch her a Nurse, who went and brought his own Mother. And so the Child being nursed and brought up in *Pharaoh*'s house, was instructed from his Childhood in all manner of cunning and wisdom of the *Egyptians*, and became mighty in words and deeds, saving in his speech he had an impediment. And when he was full forty years old, it came in his heart, to go and visit his Brethren the Children of *Israel*, whom *Pharaoh* vexed without all measure. And as he saw an *Egyptian* smiting an *Hebrew*, he slew the *Egyptian*, and hid him in the Sand: The next day he went again, and found two *Israelites* striving together, and demanded of him that had done the wrong, wherefore he smote his Fellow: who made thee a Judge (quoth he) or a Ruler over us? Thinkest thou to kill me, as thou didst the *Egyptian* yesterday? Then *Moses* perceiving his fact to be known, refused to be call'd the Son of the Daughter of *Pharaoh*, and fled into the Land of *Midian*, where he was received into the House of *Jethro*, who gave to him in Marriage his Daughter *Zipporah*, by whom (in process) he had two Sons. And when he had continued with *Jethro* his Father-in-law forty years, and kept his Sheep, the Lord appeared to him in the Wilderness of *Sinai*, out of a Bush, which seemed to be all on fire, and there gave him Authority to go into *Egypt* to deliver his People out of the Bondage of *Pharaoh*. Who at last (after divers Miracles done by him, in the sight of *Pharaoh*, for the confirmation of his Authority) brought them thorow

* Her name was *Termuth*.

How that *Moses*'s impediment of speech came. The King (on a time) for his Daughter's sake, took the Child in his arms, and set the Crown upon his Head, which *Moses*, as it were, childishly playing, hurled to the ground, and with his Foot spurned it. At the which, the Priest cried out, saying that this was he, of whom it was pro-

thorow the red Sea, and delivered them quite out of Bondage. Thus was *Moſes*, whom they had before refuſed, both their Deliverer and Ruler. He was a Man full of meekneſs, he lived one hundred and twenty years, and was buried by Angels in the Land of *Moab*, whoſe Sepulchre was never known. Moſes, *drawn up*.

pheſied, that he ſhould deſtroy *Egypt*. Then *Termuth* excuſed the Child, alledging his infancy and lack of diſcretion. And for proof thereof, cauſed burning Coals to be put to his mouth, which the Child with his Tongue licked, whereby he ever after had an impediment in his Tongue. *Lanquet.*

N.

NAAMAN, Captain of the ‖ Hoſt of the King of *Syria*, was a mighty Man, and honourable in the ſight of his Lord, becauſe that by him the Lord had delivered the *Syrians*. He was alſo a valiant Man, and expert in Wars, but was a Leper. Wherefore the King of *Syria* being informed that there was a Prophet in *Samaria*, that could heal his Servant *Naaman* of his Leproſie, ſent him to *Joram* King of *Iſrael* with his Letter, containing this tenor: Now when this Letter is come unto thee, underſtand that I have ſent thee *Naaman* my Servant, that thou mayeſt heal him of his Leproſie. And when the King had read the Letter, he rent his Cloaths, ſaying: Am I a God to kill and to give life, that he ſendeth to me, that I ſhould heal a Man of his Leproſie? Conſider I pray you, how he ſeeketh a quarrel againſt me. The Prophet hearing of this, ſent to the King, to ſend *Naaman* unto him. And when he was come to the houſe of *Eliſha*, and ſtood at the Door, the Prophet ſent him word, and bad him go waſh him ſeven times in *Jordan*, and he ſhould be whole. Then *Naaman* departed in diſpleaſure, ſaying: I thought with my ſelf he will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heal the Leproſie. Are not *Abana* and *Pharpar*, Rivers of *Damaſcus*, better than all the Waters of *Iſrael*, may I not as well waſh me in them and be cleanſed? Then one of his Servants ſaid: Father,

‖ 2 *Sam.* 5.

Father, if the Prophet had commanded thee to do a great thing, would'ſt thou not have done it? how much rather than, when he ſaith to thee, waſh and be clean? And ſo at his Servant's perſwaſion, he went to *Jordan*, and waſhed him ſeven times as the Prophet had commanded, and being whole, he returned to the Prophet, and gave thanks unto God, ſaying: Now I know that there is no God in all the World, but in *Iſrael*. And ſo making promiſe, he would never offer ſacrifice nor offering to any other God, ſave unto the Lord God of *Iſrael*: he returned home into his Countrey again.

Naaman, *Fair, or beautiful.*

1 *Sam.* 25. 2, 3, &c.

Nabal, was a great rich Man, but of churliſh nature, and froward condition. As he lay in *Carmel* in the time of his Sheep-ſheering, *David* ſent certain of his Men, deſiring *Nabal* to help him now in his great neceſſity with ſome of his Victuals whatſoever he would, and he would requite him, at one time or other. But he not regarding their meſſage, made them this churliſh anſwer again: who is *David?* or who is the Son of *Jeſſe?* There be many Servants now a-days that break away from their Maſters, ſhall I then take away my Bread, and my Water, and my Fleſh, which I have killed for my Sheerers, and give it unto Men whom I know not whence they be? And ſo with this anſwer, the Meſſengers departed. Read the ſtory of *Abigail*, for the reſt of his life. Nabal, *a Fool.*

1 *Kings* 21.

Naboth, was a certain rich Man, and a *Jezrelite* born, whoſe Vineyard lay joyning hard by the Palace of *Ahab* King of *Iſrael*, which Vineyard, the King would fain have bought, and given him as much for it as the Ground was worth. But *Naboth* conſidering it was his Father's Inheritance, and that he had no need to ſell it, would in no wiſe yield thereunto. Where-

fore

fore the King being heavy and ſad, went home to his Houſe, and laid him down upon his Bed, ſo wayward, that he could neither eat nor drink. Then came *Jezebel* his Wife, and demanded why he was ſo ſad, who told her it was for *Naboth*'s Vineyard, which he had denied him. What (quoth ſhe) doſt thou now govern the Kingdom of *Iſrael*? up and eat thy Meat, and ſet thine heart at reſt, and I will give thee the Vineyard. And ſo ſhe wrote a Letter in *Ahab*'s Name, ſealed with the Kings Signet, and ſent it to the Elders of the City where *Naboth* dwelt, commanding them to Proclaim a Faſt, and ſet *Naboth* among the chiefeſt of the People, and to bring two falſe Witneſſes againſt him, which ſhould ſay he had blaſphemed God and the King, and then to put him to death. And ſo all things were done according to the tenor of *Jezebel*'s Letter, and *Naboth* was carried out of the City, and ſtoned. Naboth, *Speech, or propheſying.*

Nabuchodonoſor, was King of *Babylon.* And by the occaſion of his great and wonderful dominion, fell into ſuch pride, that he would have his Image honoured for God. But ſhortly after he ſaw the Viſion of the Falling-tree, whereby he was warned of his fall, and ſuddenly (by the power of God) transformed and turned into a beaſtly fury, living in the Woods among Beaſts, eating Herbs and Graſs for the ſpace of Seven Years. Finally, God of his mercy reſtored him again to his priſtine form, who afterward lived well, and commanded that the very God of Heaven ſhould be honoured of all Men, and whoſoever refuſed ſo to do, ſhould die. Nabuchodonoſor, *the Mourning of the Generation.*

Dan. 1. 1, &c. 2. *cap.*

He reigned 44. years, and was called the ſcourge of God. He was before the incarnation of Chriſt, 633. years. *Cooper.*

Nadab, the Son of *Jeroboam* began to Reign over *Iſrael* in the ſecond year of *Aſa* King of *Juda*, and walked in all the wicked ſteps of his Father. And in the ſecond year of his reign (as he was laying ſiege

1 *Kings* 15. 25, &c.

to

to a City of the *Philistines* called *Gibbethon*) *Baasha* conspired against him and slew him. Taking upon him to reign in his stead. Nadab, *a Prince, or liberal.*

1 *Sam.* 11. *Judg.* 11. *cap.*

Nahash, was King of the *Ammonites.* And as his Predecessors afore time had made a claim to the Land of *Israel,* so he now purposing the same, went and besieged the City of *Jabesh* in *Gilead.* And when the Men of *Jabesh* perceived themselves in great danger of their lives, they desired the King to make a covenant with them, and they would be his Servants. Then said *Nahash:* If ye will suffer me to thrust out all your right eyes, to bring *Israel* to shame, I shall be content to make peace with you. Then said they: Give us respite seven days, and if none do come to help us in that space, we will come out unto thee. Then *Nahash* (thinking that none durst come to aid them against him) granted their request. Upon the which they sent Messengers, into all the Coasts of *Israel,* which News was so heavy tidings to them, that they fell a weeping. And as they were mourning and lamenting their case, it chanced *Saul* (by the providence of God) to come out of the Field following the Cattel. And beholding the People what a-do they made, he demanded wherefore they mourned. And when they had told him the tidings of the Men of *Jabesh,* his heart was so moved by the spirit of God, that he took out two of his Oxen, and hewed them in pieces, and sent them thorow all the Coasts of *Israel,* saying: whosoever cometh not forth after *Saul* and *Samuel,* so shall his Oxen be served. And the People were stricken in such a fear, that they came out to *Saul,* as they had been but one Man, to the number of three hundred thousand of *Israel,* beside thirty thousand of the Men of *Judah.* And then *Saul* sent word by the Messengers to the Men of *Jabesh,* that the next morrow they should have help. They being glad of that, sent word unto *Nahash,* saying:

ſaying: To morrow we will come forth unto you, and ye ſhall do unto us, whatſoever pleaſeth you. And ſo on the morrow, *Saul* came upon the *Ammonites* and ſlew them. Nahaſh, *a Snake, or Serpent, or gueſſing, or divining.*

Nahor, when he was nine and twenty years of age, begot *Terah*. And lived after he had begotten him, an hundred and twenty years. Nahor, *Hoarſe, or Angry.* *Gen.* 11. 24, 25.

Naomi, was the Wife of a certain Man called *Elimelech*, dwelling in the Land of *Juda*, in a City called *Bethlehem*. And becauſe of the preſent Dearth, which was over all the Land of *Juda*, She went with her Huſband and her two Sons into the Countrey of *Moab* to ſojourn. Where (in proceſs) her Husband died. And her two Sons (being married to two of the *Moabitiſh* Damoſels) died there alſo. So that *Naomi* which had dwelt in the Land of *Moab* ten years, was left deſolate both of her Husband and of her Sons. Then *Naomi* hearing how the Lord had viſited her Countrey again with plenty, returned from *Moab* homewards again, her two Daughters-in-law, bringing her on the way. And when ſhe ſaw they had gone a good way with her, and coveted not to return, ſhe ſaid unto them: Go now my Daughters, and return each of you unto your Mothers Houſe, and the Lord deal as kindly with you, as ye have dealt with the dead and with me. And the Lord give you, that ye may find reſt, either of you, in the Houſe of her Husband, and ſo kiſſed them, to have bid them farewel: But when ſhe ſaw that they would not depart from her, ſhe ſaid unto them again: Return my Daughters I pray you, for what cauſe will ye go with me? Are there any more children within my womb to be your husbands? Turn again therefore I ſay, for I am too old to have an Husband. And if I did take one this Night, and had already born Children, would ye *Ruth* 1. *cap.*

tarry for them till they were grown, and refrain from taking Husbands so long? Not so my Daughters, it grieveth me much for your sakes, that the hand of the Lord is gone out against me. Then they wept all together, and *Orpha* kissed her Mother-in-law, and returned into her own Land again, but *Ruth* abode still. And so when they came to *Bethlehem Juda* (which was about the beginning of Barley-harvest) the Women which saw *Naomi*, said: Is not this *Naomi?* Nay, said she, call me not *Naomi* (which is as much to say as beautiful) but call me *Mara* (that is to say, bitter) for the Almighty God hath made me very bitter. I went out full, and the Lord hath brought me again empty, why then call ye me *Naomi*, seeing the Lord hath humbled me, and the Almighty hath brought me unto adversity? And so *Naomi* remained in *Bethlehem Juda*, where (ere it were long) God gave her a Son by the Womb of *Ruth* her Daughter-in-law, who was married to *Boaz*, a Kinsman of *Naomi's*, which Child being born, the Women said unto *Naomi*: Blessed be the Lord, the which hath not left thee without a Kinsman to have a name in *Israel*, and that shall bring thy life again and cherish thine old age, for thy Daughter-in-law which loveth thee, hath born unto him, and she is better unto thee than seven Sons. And *Naomi* took the Child and laid it in her Lap, and became Nurse unto it, being glad that a Son was born unto her, in her old days.

Naomi, *Fair, or comely, or provoking much.*

2 *Sam.* 7. 4, &c. **Nathan**, the Prophet, at what time King *David* was minded to build God an House to dwell in, was sent of the Lord to forbid him to meddle with it, for *Solomon* his Son should do it. Again, at what time *David* had committed Adultery with *Uriah's* Wife, *Nathan* came to him and said: There were two Men in one City, the one Rich and the other Poor: The rich

12. cap.

man

man had exceeding many Sheep and Oxen, but the poor had none at all, ſave one little Sheep which he had bought and nouriſhed up. And it grew up with him and with his Children alſo, and did eat of his own Meat, and drank of his own Cup, and ſlept in his boſome, and was unto him as his Daughter. Now there came a ſtranger unto the rich man, who refuſed to take of his own Sheep and Oxen to dreſs for the ſtranger, but took the poor Man's ſheep, and dreſſed it for the Man that was come to him. Then *David* was exceeding wroth with the Man, and ſaid: As ſurely as the Lord liveth, he that hath done this thing, ſhall ſurely dye. He ſhall reſtore the Lamb four-fold, becauſe he did it without pity. Then ſaid the Prophet, Thou art the Man. Thus ſaith the Lord God of *Iſrael*: I anointed thee King over *Iſrael*, and delivered thee out of the hands of *Saul*, and gave thee thy Lord's houſe and his Wives into thy boſome, and gave thee the houſe of *Iſrael* and *Juda*, and would (if that had been too little) have given thee much more: Wherefore then haſt thou deſpiſed the commandment of the Lord to do evil in his ſight? Thou haſt kill'd *Urias* the *Hittite* with the Sword, and haſt taken his Wife to be thy Wife, and haſt ſlain him with the Sword of the Children of *Ammon*. Now therefore the Sword ſhall never depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the Wife of *Urias* the *Hittite*, to be thy Wife. Wherefore thus ſaith the Lord: Behold, I will ſtir up evil againſt thee, even out of thine own houſe, and will take thy Wives before thine eyes, and give them unto thy Neighbour, and he ſhall lye with thy Wives in the ſight of the Sun: For thou didſt it ſecretly, but I will do this thing before all *Iſrael*, and in the open Sun-light. Then ſaid *David*: I have ſinned againſt the Lord. Well (ſaid *Nathan*) the Lord hath alſo put away thy ſin, thou ſhalt not dye. Howbeit, becauſe of doing this deed, thou haſt given the enemies

of the Lord a cauſe to blaſpheme, the Child that is born unto thee ſhall ſurely dye: And ſo *Nathan* departed. Finally, at what time *Adonijah* had taken upon him to rule the Kingdom, unknown to his Father *David*, *Nathan* came to the King and ſaid: My Lord (O King) haſt thou ſaid *Adonijah* ſhall reign after me, and he ſhall ſit upon my Seat? For he is gone down this day and hath ſlain many Oxen, and fat Sheep, and hath called all the King's Sons, and the Captain of the Hoſt, and *Abiathar* the Prieſt, and behold they eat and drink before him, and ſay: God ſave King *Adonijah*. But me thy Servant, and *Sadock* the Prieſt and *Benajah*, and thy Servant *Solomon* hath he not called. Is this thing done by my Lord the King, and thou haſt not ſhewed it unto thy Servant, who ſhould ſit on the Seat of my Lord the King after him? And when the King had declared his mind and will, *Nathan* and *Sadock* the Prieſt, went and anointed *Solomon* King. Nathan, *Given, or giving.*

David had a Son called *Nathan* alſo, 2 *Sam.* 5. 14.

John 1. 45, &c. **Nathanael,** which was a Man wonderful deſirous of *Meſſias* coming, was brought to *Chriſt* by *Philip*, who finding him under a Figg-Tree, ſaid: O *Nathanael*, I can tell thee tidings, we have found him, of whom *Moſes* in the Law, and the Prophets did write: even *Jeſus*, the Son of *Joſeph* of *Nazareth*. Is that true, quoth he, can there any good thing come out of *Nazareth*? If thou doſt not believe me (quoth *Philip*) come and ſee thy ſelf. And as *Nathanael* was coming with *Philip* to *Jeſus*, he ſaith of him thus: Behold an *Iſraelite* indeed, in whom is no guile. *Nathanael* perceiving that *Jeſus* knew him, ſaid: How knoweſt thou me? I knew thee (ſaid *Jeſus*) before that *Philip* called thee, I ſaw thee when thou waſt under the Figg-Tree. Then ſaid *Nathanael*: *Rabbi*, thou art the Son of God, thou art the King of *Iſrael*. Nathanael, *the gift of God.*

Nehemiah,

Nehemiah, a *Jew* born, was Cupbearer to *Artaxerxes* King of *Perſia*, a Man of great Learning and Holineſs, who being in great favour with the ſaid King, obtained both Licence and Aid to re-edifie the City of *Jeruſalem*. Nehemiah, *the comfort, or reſt of the Lord, the Lords direction.* 2 *Eſd.* 1. *cap.*

Nicanor, being a great Prince under *Demetrius*, and an utter enemy unto the *Jews*, was ſent with a mighty Hoſt againſt *Judas Machabeus*, who notwithſtanding the hatred that he had to the *Jews*, yet unto *Judas* himſelf he bare a ſecret good will and love in his heart, and counſelled him (when they met together to talk of Peace) to take a Wife, and to beget Children. But for all that, his malice was ſo great againſt the reſt of the *Jews*, and his heart ſo puft up with pride, thorow his invincible power and ſtrength, that he held up his hand againſt the Houſe of God, making an Oath that he would deſtroy it, and break down the Altar, and conſecrate the Temple of God to *Bacchus*. And thinking all this but a trifle to bring to paſs, ſold the *Jews* before he came at them, promiſing to every one that would buy them, four-ſcore and ten *Jews* for one Talent. But this Blaſphemer who had brought a thouſand Merchants with him to buy the *Jews*, was (by the help and power of God) for all his ſtout brags, ſhortly overthrown, and ſo diſcomfited, that he himſelf was fain to change his Apparel, and to flie alone to *Antioch*, with great diſhonour and ſhame. Finally, attempting to fight again with *Judas* upon the Sabbath day, he was at laſt (by the mighty hand of God) ſlain. Whoſe Head *Judas* commanded to be ſet upon the Caſtle at *Jeruſalem*, and his threatning hand to be hanged againſt the Temple, and his blaſphemous Tongue cut in pieces, and caſt to the Birds to be devoured. 1 *Mac.* 7. *cap.* 2 *Mac.* 14. *cap.* 8 *cap.* 1 *Mac* 7. *cap.* 2 *Mac.* 15. *cap.*

Nicanor, which was one of the ſeven Deacons, *Act.* 6. 5.

Nicanor,

Nicanor, *a Conqueror*: *Valiant.*

Joh. 3. 1, 2, &c. **Nicodemus**, was one of the head Men among the Sect of the Phariſees, but not the beſt Learned, although his mind were leſſer corrupt than the other. This Man favoured Chriſt, but durſt not be known thereof for fear of the *Jews*, wherefore he came to *Jeſus* by Night ſecretly, ſaying: *Rabbi*, we know that thou art a Teacher come from God, for no Man could do ſuch Miracles as thou doſt, except God were with him. *Jeſus* anſwered: Verily, verily, I ſay unto thee, except a Man be born from above, he cannot ſee the Kingdom of God. *Nicodemus*: How can a Man be born when he is old? can he enter into his Mother's Womb, and be born again? *Jeſus*: Verily, verily, I ſay unto thee, except a Man be born of the Water, and of the Spirit, he cannot enter into the Kingdom of God: that which is born of the Fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not thou that I ſaid unto thee, ye muſt be born from above: The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, or whither it goeth. So is every one that is born of the ſpirit. *Nicodemus*: How can theſe things be? *Jeſus*: Art thou a Maſter in *Iſrael*, and knoweſt not theſe things? Verily, verily, I ſay unto thee, we ſpeak that we know, and teſtifie that we have ſeen, and ye receive not our witneſs: If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things? *&c.* This Man afterward anſwered for *Jeſus*, and ſaid
7. 50. to the Phariſees, what time as they had ſent Miniſters to apprehend him: doth our Law judge any Man before it hear him? Finally, at the Death of Chriſt (to honour his Burial) he bought of Myrrhe, and Aloes mingled to-
19. 39. gether, about an hundred pound weight, and came with *Joſeph* of *Arimathea* to take down the Body of *Jeſus*,

sus, and wound it in Linnen cloaths, with the odours (as the manner of the *Jews* was to bury) and laid him in his Sepulchre. Nicodemus, *Innocent bloud.*

Nicolas, a Convert of *Antioch*, was one of the seven Deacons, ordained in the Congregation to do service in necessary things of the Body, that the Apostles might wait only upon the Word of God, who notwithstanding fell into a foul Heresie, which S. *John* in his Book of the *Revelation* 2*d.* Chapter reproveth. Nicolas, *the victory of the common people.* *Act.* 6. 5.

His Heresie was this: That every Man might lawfully use every Woman that he lusted after.

Nimrod, was the Son of *Cush*, Son of *Cham* the second Son of *Noah*. He was the first that took on him to reign over Men, and became a cruel Oppressor and Tyrant. He was called a mighty Hunter, for that he was a Deceiver of Souls, and Oppressor of Men. He attempted to build the great Tower of *Babel*, intending to have raised it above the Clouds, thinking thereby to have escaped, if any Floud should again have happened. Nimrod, *Rebellious.* *Gen.* 10. 8. 11. 4.

Noah, was the Son of *Lamech*, and five hundred years of age, before he begat *Shem*, *Ham*, and *Japhet*. And being a just and perfect Man, he found such favour in the eyes of God, that when all flesh had so corrupted his way upon Earth, that God threatned the destruction of the World, yet to save *Noah*, and to declare it unto him 120. years before it came, he bad him prepare an Ark of Pine-Trees, which should contain in length three hundred Cubits, in breadth fifty Cubits, and in deepness thirty. Now when *Noah* had made the Ark, and was six hundred years of age, the Lord told him, that after seven days the Deluge should fall: wherefore *Noah* (at the Lord's commandment) got him into the Ark, with his Wife and three Sons with their Wives, providing, *Gen.* 5. 29. 6. *cap.* 7. *cap.*

ding (in the mean ſpace) all things neceſſary for them. And when *Noah* was in the Ark, ſuddenly (by the power of God, and not of Man's bringing) there came into the Ship two and two together, of every kind of Beaſt and Foul, the male and the female. And when they were all in, the Lord ſhut the Door of the Ark, and opened the Windows of Heaven, ſo that the Rain fell continually forty Days and forty Nights, whereupon the Waters prevailed, and roſe above all Mountains fifteen Cubits. So that all living Creatures dyed, except Fiſh, and ſuch as might endure in the Bowels of the earth. And after the Waters had prevailed a hundred and fifty days. They decreaſed again, and in the ſeventh day of the ſeventh Month (which was *October*) the Ark ſtuck upon the Mountains of *Ararat*. Then *Noah* opened a Window, and ſent forth a Crow, which returned not again. After ſeven Days, he put forth a Dove, which came again at Night bringing a branch of Olive with green Leaves in her mouth. Nevertheleſs, he remained ſeven other days, and put forth the Dove again, which never returned. Then *Noah* after he had continued one Year in the Ark, and ſaw the Earth drie, he (at the commandment of God) iſſued out of the Ark, and incontinent builded an Altar, whereupon he offered a Sacrifice unto the Lord, of every clean Beaſt, and of every clean Fowl, which Sacrifice was a ſweet ſmell unto the Lord, and pleaſed him ſo well, that he made a promiſe to *Noah*, that he would never more deſtroy the world with water, and for the confirmation thereof, gave the Rainbow for a ſure token between him and man. *Noah* was the firſt inventer of Wine, and therewithal was made drunk. He lived after the Flood, 350. years. Noah, *Reſt.*

8. *cap.*

Gen. 9. 8. 9. *&c.*

O.

OBED, the Son of *Boaz* and *Ruth*, begat *Jeſſe* the Father of King *David*.

Ruth 4. 17.

Obed,

Obed Edom, the Son of *Jeduthun* had the Ark of God remaining in his houſe three Months, for the which the Lord bleſſed him and all his houſe. And when it was told to *David*, that the houſe of *Obed Edom* was bleſſed, becauſe of the Ark of God, he removed it thence, and brought it into the City of *David* with great triumph, and ordained *Obed Edom* and his Brethren (which were Levites) to keep the Door of the Ark. Obed Edom, *the ſervant of Edom, or a ſervant Edomite.* 1 *Chron.* 16. 37. 2 *King.* 6. 10, 11, *&c.*

Obediah, notwithſtanding he was Chief Governour of all King *Ahab*'s houſe, yet he was a Man that feared God greatly. Inſomuch that when *Jezebel* deſtroyed the Prophets of the Lord, he took an hundred Prophets, and hid them, fifty in one Cave, and fifty in another, providing all things neceſſary for them. On a time as *Obediah* was going about the Land (at *Ahab*'s commandment) to ſearch for Water and Graſs for their Cattel, which were almoſt overcome with drouth, he chanced to meet *Elijah* the Prophet. And when he ſaw him, he fell down and ſaid: Art not thou my Lord *Elijah*? yea, quoth he, go tell thy Lord that I am here. O (quoth *Obediah*) what have I ſinned, that thou wouldeſt deliver thy Servant into the hands of *Ahab* to be ſlain? As truly as the Lord thy God liveth, there is no Nation or Kingdom, whither my Lord hath not ſent to ſeek thee: And when they ſaid, he is not here, he took an oath of the Kingdom and Nation, if they had not found thee. And now thou ſayſt, go, tell thy Lord that *Elijah* is here. And when I am gone from thee, the ſpirit of the Lord ſhall carry thee into ſome place that I do not know, and ſo when I come and tell *Ahab*, and he cannot find thee, then will he kill me: But I thy ſervant fear the Lord from my youth. Was it not told my Lord what I did when *Jezebel* ſlew the Prophets of the Lord, how I hid 1 *King.* 18. 3, 4, *&c.*

an hundred Men of the Lord's Prophets, by fifties in a Cave, and fed them with Bread and Water? And now thou sayst, go and tell thy Lord: behold, *Elijah* is here (that he may slay me.) Well, said *Elijah*, as truly as the Lord of Hosts liveth, before whom I stand, I will shew my self unto him this day. Then *Obediah* (hearing him say so) went to *Ahab* and told him. Obediah, *servant of the Lord.*

2 *Chron.* 28. 9, &c. **Oded**, when *Pekah* King of *Israel* had taken so many Captives of the Children of *Juda*, and carried them to *Samaria*, the Lord sent this Prophet unto him, saying: Behold, because the Lord God of your Fathers is wroth with *Juda*, he hath delivered them into your hands, and ye have slain them in your cruelness that reacheth unto Heaven, and now ye purpose to keep under the Children of *Juda* and *Jerusalem*, as Bond-men and Bond-women: And do ye not lade your selves with sin in the sight of the Lord your God? Now therefore hear me, and deliver the Captives again, which ye have taken of your Brethren, or else shall the wrath of God be upon you. Then certain which were the Heads of the Children of *Ephraim* (being sorry for the great offence they had committed) took the Prisoners, and (with the spoil) clothed all that lacked, shod them, and fed them with Meat and Drink, anointed the wounds of such as were hurt, and the feeble they carried upon Asses, and brought them to *Jericho* (the City of Palm-Trees) to their Brethren: And leaving them there, returned to *Samaria* again. Oded, *holding up, or erecting.*

Num. 21. 33. *Deu.* 3. 3. 29. 7. **Og**, the King of *Bashan* was a mighty great Gyant, whose Bed was made of *Iron*, and in length nine Cubits, that is, thirteen foot and an half. And four Cubits broad, that is, six foot. This *Og* was next neighbour to *Sehon* King of the *Amorites*. And having knowledge of

all

all that *Moſes* had done to *Sehon* his neighbour, made out a great Army againſt *Moſes* thinking to have overcome him, in revenging his neighbours quarrel. But when it came to trial, he ſped no better than his Neighbour had done before him. Og, *a Cake, or bread baked under the aſhes.*

Onan, was the ſecond Son of *Juda*, who after the death of *Er* his eldeſt Brother, was married to *Thamar* his Brother's Wife to raiſe up Seed unto his Brother. But when he perceived that the Seed ſhould be none of his, he practiſed ſuch wickedneſs that the vengeance of God fell upon him and ſlew him. Onan, *Sorrow, or Iniquity.* *Gen.* 38. 4.

Oneſimus, being in ſervice with *Philemon*, like an unfaithful Servant robbed his Maſter, and ran away from him to *Rome*. Where, by hearing of *Paul* (who at that time was in Bonds) he received the Doctrine of the Goſpel, and ſerved *Paul* in Priſon: and became ſo faithful a Souldier of *Chriſt*, that *Paul* ſent him with *Tychicus* to the *Coloſſians* with his Epiſtle, commending him unto them on this wiſe: And with *Tychicus*, I have ſent *Oneſimus*, a faithful and beloved Brother, which is one of you. Finally, he ſent him home to his Maſter again, beſeeching *Philemon*, not to receive him now as a Servant, but more than a Servant, even as a faithful Brother, and as his own Son, whom he had (in his Bands) begotten to *Chriſt*, offering himſelf ſurety, to make good whatſoever hurt he had done him in time paſt. Oneſimus, *Apparel, or a Garment.* *Col.* 4. 9. *Phile. cap.*

Oneſiphorus, was a faithful godly Man, and a great refreſher of ſuch as were in Bonds for the Doctrine of *Chriſt*, as Saint *Paul* doth teſtifie of him, ſaying: The Lord give mercy unto the Houſhold of *Oneſiphorus*, *2 Tim.* 1. 16.

for he oft refreshed me, and was not ashamed of my chain: But when he was at *Rome* he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he ministred unto me at *Ephesus*, thou knowest very well, O *Timothy*.

Onesiphorus, *bringing profit.*

2 *Mac.* 3. **Onias**, the High Priest among the *Jews*, was a Man of such godliness and holiness of life, that he always sought the honour of the Laws, and wealth of the People of God. By his prayer that wicked man *Heliodorus* was restored to his health, but notwithstanding all his vertue 4. *cap.* and goodness, yet had he enemies. For *Symon* (a Man void of all godliness) never ceased with all slanderous and evil reports that he could devise to *Seleucus* the King, to bring him out of favour, which he could never do, so long as the King lived. But *Seleucus* being dead, *Onias* was soon put out of office, by the false deceit and means of his own Brother *Jason*, and brought in such fear thorow him and *Menelaus* with other his enemies, that he was fain to take sanctuary. Where at the last by the counsel of *Menelaus*, he was (without all regard of righteousness) most traiterously slain by the hands of *Andronicus*) whose innocent death was so sore lamented, both of the *Jews*, and also of *Antiochus* the King himself, that at his coming home, he rewarded the Malefactor according to his deeds. Onias, *the strength of the Lord.*

Exod. 35. 34. **Oholiab**, the Son of *Achisamah* of the Tribe of *Dan*, was a Craftsman, whom the Lord had endued with great cunning, and appointed him to *Moses*, for one of the chief Workmen, for the finishing of the Temple.

Judg. 7. *ult.* **Oreb** and **Zeeb**, were two great Captains among the

the *Midianites*, whom the Men of Mount *Ephraim* (which had ſtopped the Waters from *Bethbarah* to *Jordan*) took, and ſmote off their Heads, and ſent them to *Gideon*, on the other ſide of *Jordan*. Oreb, *a Crow, or ſweet, or a ſurety, or evening time.*

Ornan, was a certain *Jebuſite*, unto whom the Lord commanded *David* (after he had plagued him with Peſtilence) to go and rear up an Altar in his threſhing floor. At whoſe coming, *Ornan* fell down before him and ſaid: Wherefore is my Lord the King come to his ſervant? I am come (quoth he) to buy thy threſhing floor, and to make an Altar unto the Lord, that the Plague may ceaſe from the People. *Ornan* anſwered: Let my Lord the King take and offer what ſeemeth him good in his eyes. And moreover, here be Oxen for burnt ſacrifice, and ſleds with other inſtruments for wood, take them all to thee as thine own. *David* ſaid: Nay, not ſo, but I will buy it for ſufficient money, for I will not take that which is thine for the Lord, nor offer burnt-offerings without coſt. And ſo *David* gave *Ornan* for that place, ſix hundred ſicles of gold by weight. Ornan, *Rejoycing.* *1 Chron. 21. 15, 18, &c.* In the ſecond Book of *Sam.* chap. 24. he is called *Araunah.*

Orpah, and *Ruth*, were two Damoſels of the Countrey of *Moab*, which were married to the two Sons of *Elimelech* and *Naomi*, ſtrangers, come out of the Land of *Juda*, there to dwell. Read the ſtory of *Naomi*, for the reſt. Orpah, *a Neck.* *Ruth. 1 cap.*

Oſias, the Son of *Micha*, of the Tribe of *Simeon*, was one of the principal Fathers and Rulers among the *Iſraelites*, what time as *Holofernes* beſieged the City of *Bethulia*. This Man comforted *Achior*, which had ſo boldly magnified and praiſed the great power and ſtrength of God, before *Holofernes*, and took him into *Judith 6.*

his

his houſe, where he made him a great Supper, to the which he called the Elders, who (all together) praiſed God in him. Alſo when the People came weeping and crying out unto him, to give over the City into the hands of the *Aſſyrians*, he ſaid unto them: Oh, take good hearts unto you (dear Brethren) and be of good chear, and let us wait yet theſe five days for mercy of the Lord, peradventure he ſhall put away his indignation, and give glory unto his Name. But if he help us not after theſe five days be paſt, we ſhall do as ye have ſaid. Which counſel of *Oſias* pleaſed not *Judith*, becauſe he had ſet the mercy of God a time, and appointed him a day at his pleaſure. So that after this, *Oſias* remained in prayer, and followed the advice of *Judith* in all things.

7. cap.

Oſias, *the Lord Saviour, or the health of the Lord.*

Judg. 1. 13.

Othoniel, was the Son of *Kenaz*, unto whom *Caleb* his elder Brother, gave *Acſah* his Daughter to Wife, for winning of a certain City called *Kiriath-ſepher*. This Man delivered the Children of *Iſrael* from the Captivity of *Chuſhan-Riſhathaim* King of *Meſopotamia*, which had oppreſſed them eight years, and judged *Iſrael* forty years. Othoniel, *the time, or hour of God.*

3. 9.

P.

Act. 7. 58. 8. 1, 3.

PAUL, the Apoſtle of Chriſt was born in *India*, in a Town called *Giſcalis*, and was of the Tribe of *Benjamin*. And the Town being taken of the *Romans*, he went with his Parents to *Tharſus* a City of *Cilicia* and dwelled. But afterward he was ſent by them to *Jeruſalem* to learn the Laws, and was there taught of one *Gamaliel*, a great Learned man. He being with others at the Martyrdom of S. *Steven*, received Letters of the Biſhop, willing him to go to *Damaſcus*, there to perſecute them that believed in *Chriſt*. And in the way he was by revelation changed from a cruel Perſecutor,

9. cap.

tor, to an earneſt Preacher of *Chriſt*, whoſe name he profeſſed firſt at *Damaſcus*, confounding the doctrine of the *Jews*, for the which they lay in wait to kill him, but being let out at a Window in a Basket by night, he eſcaped and went to *Jeruſalem*, where he diſputed with the *Greeks*, who ſought to kill him alſo, but the Brethren conveighed him to *Cæſarea*, and ſent him to *Tharſus*. And during 11. *cap.* 25.
his abode at *Tharſus*, *Barnabas* fetcht him from thence to *Antioch*, where he continued a whole year, and converted many to the faith of *Chriſt*. From thence he went to
Cyprus, and turned the Ruler of the Country called 13. *cap.*
Sergius Paulus, to *Chriſt*, by whom he was called *Paul*, whereas before he was named *Saul*. Then he wandred about the Countreys, and came to * *Antioch* * The other *Antioch* before is in *Syria*.
Piſidia, where he came into the Synagogue, and (after the Lecture of the Law and Prophets) made a long Sermon, which was ſo well accepted of the Gentiles, that they were deſirous to hear him again on the next Sabbath, at which time the unbelieving *Jews* raiſed up Perſecution againſt him: So that *Paul* departed to *I-* 14. *cap.*
conium, and from thence to *Lyſtra*, where he was ſtoned and left for dead: but being recovered, he ceaſed not to exhort the People to continue in the faith of *Chriſt*. And ſo paſſing thorow many dangerous places, he came at the laſt to *Attalia*, and there he took ſhipping, and ſailed back again to *Antioch*, declaring to the Congregation there gathered together, all things which God had done by him and *Barnabas* in their Journey. After this, *Paul* again departed from *Antioch*. And paſſing thorow many Countries, he came to *Philippi* (the Chief 16. *cap.*
City in the parts of *Macedonia*) where he was beaten and caſt into Priſon, where he converted the Jayler, and was delivered as a *Roman*. And from *Philippi*, he paſſed the Countries till he came to *Theſſalonica*, where he preached Chriſt ſo earneſtly, that the unbelieving *Jews* moved all the City againſt him, notwithſtanding

ing he escaped and went to *Athens*, preaching to the *Athenians* the true and unknown God. From *Athens* he departed to *Corinth*, where he remained a Year and a half. From thence he turned again to *Syria*, and came to *Ephesus*, where the Silversmiths moved sedition against him, for *Diana* their Goddess. And so forth passing many Countries and dangers, he came at last to *Jerusalem*, where he was taken of the *Jews*, and had to Prison, to be scourged, but he professing himself to be a *Roman*, made the Captain afraid, who after he had heard his cause, and had knowledge of the *Jews* conspiracy against *Paul*, he sent him privily by Night to *Felix* Lieutenant of *Cæsarea*, where he continued in Prison two Years, till *Festus* came into *Felix* room. And being examined afore *Festus*, he appealed to the Emperour: wherefore *Festus* (after a-while) committed him to a Centurion named *Julius*, who with much danger, brought *Paul* to *Rome*, and delivered him to the High Captain, with whom *Paul* found so much favour, that he was suffered to dwell in an house by himself, with a Souldier to keep him, and to receive whosoever came unto him. And so *Paul* continued in *Rome* two years, preaching and teaching those things which concern the Lord *Jesus*, with all boldness, no Man forbidding him. Paul, *the mouth of the Trumpet, or marvellous, or the least.*

Paul suffered Martyrdom by beheading under *Nero*, in the xiv. year of his reign, and after the Passion of *Christ*, 37. years. *Eliote.*

3 *King.* 15. 23, &c.

Pekahia, the Son of *Menahem*, began his reign over *Israel* in the fiftieth year of the reign of *Azariah* King of *Juda*, and departed not from the sins of *Jeroboam*, but walked therein as his Father did before him. He had not reigned two years, ere that *Pekah* his own Captain rose against him, and slew him in *Samaria*, and reigned in his stead. Pekahia, *the Lords opening.*

2 *King.* 15. 25, &c.

Pekah, the Son of *Remaliah* began his Reign over

over *Israel* in the 52. year of *Azariah* King of *Juda*. This Man slew *Pekahia* his own Lord, and so usurped the Crown. He kept the ways of *Jeroboam* as his Predecessors did. He made War against *Juda*, and slew of them in one day, six hundred thousand: and took two hundred thousand of Women, Sons and Daughters Prisoners, and carried them away to *Samaria*, purposing to have kept them in bondage and slavery all their life long. But being admonished by *Oded* the Prophet, he new arrayed them, and sent them home again. After this, God stirred up *Tiglath* King of *Assyria* against him, which came and dispossessed him of all the Land of *Nephtalim*, and carried away his People. Finally, *Hosea* the Son of *Ela* conspired against *Pekah* and slew him, after he had reigned twenty years, and was King after him. *2 Chron. 28. 6, 7, &c.*

Peleg, was the Son of *Eber* of the Generation of *Sem*. His Brother's name was *Joktan*. At the age of thirty years, he begot *Reu*, and lived after that two hundred and nine years. In this Man's days was the Land divided, by reason of the diversity of Language which happened at the building of *Babel*. Peleg, *a division*. *Gen. 10. 25. 11. 17, 18.*

Persis, was a Man singularly beloved of S. *Paul*, for his diligence in setting forth the Gospel, as doth appear by his words, saying: Salute the well-beloved *Persis*, which laboured much in the Lord. *Rom. 16. 12.*

Peter, otherwise called *Simon* the Son of *Jonas*, dwelt in the City of *Bethsaida*, and from a Fisher-man, was called to be an Apostle, into whose house *Christ* vouchsafed to come and heal his Wifes Mother of her Feaver. *Peter* was of that audacity and boldness, that he went upon the Water, which was too great an enterprise for *Matth. 4. 18.* *Luk. 4. 38, &c.* *Matth. 14. 28, 29.*

him to perform, without the help of Chriſt his Maſter, who ſeeing him (thorow weakneſs of faith) in
Matt. 16. 21. danger of drowning, ſaved him. Again, when Chriſt did ſhew unto his Diſciples, how that he muſt go to *Jeruſalem*, and ſuffer many things of the Elders, and of the Prieſts and Scribes, and be put to death, and the third day riſe again (which thing he ſpake to remove out of their hearts, that falſe opinion they had of his temporal Kingdom) *Peter* took him aſide and began to rebuke him, ſaying: Maſter, look to thy ſelf, this ſhall not be unto thee. With whoſe raſh zeal, Chriſt was ſo offended that he called him *Sathan*, laying to his charge that he ſavoured not the things that were of God but of Men.
17. 1, 2, &c. Alſo when *Peter* ſaw Chriſt (being transfigured) talk with *Moſes* and *Elias*, he was ſo raviſhed with that ſight, that he ſaid unto him: Lord here is good being for us. If thou wilt, let us make here three Tabernacles: One for thee, and one for *Moſes*, and one for *Elias*. Furthermore, when Chriſt ſaid unto his Diſciples (the night he
Matth. 26. 31, &c. knew he ſhould be apprehended) that all they ſhould be offended becauſe of him, *Peter* (truſting too much to his own ſtrength) ſaid: Though all Men be offended becauſe of thee, yet will not I forſake thee: Nay, I will ſuffer death, rather than I will deny thee. And to perform this promiſe, when *Judas* came with a multitude of the High-Prieſts ſervants with Swords and Staves
John 18. 10. to take Chriſt, *Peter* drew out his Sword, and ſmote off the ear of one of the High-Prieſts ſervants: For whoſe fooliſh hardineſs, Chriſt rebuked him ſharply, and bad him put up his Sword. Then *Peter* ſeeing his Maſter led away, and all his Fellows fled and gone, would not ſeem utterly to forſake his Maſter, but followed afar off, and at length in the dark as unknown, entered into the Court of *Caiaphas*. And ſitting among the Servants warming him by the Fire, a Wench came to him and ſaid, Art not thou one of this Man's Diſciples?

ples? No ſaid he. Yes but thou art (quoth another) for I did ſee thee with him in the Garden: *Peter* denied again, ſaying that he did not know him. Then certain which ſtood by, knowing *Peter*, ſaid: Surely thou art one of them, for thy ſpeech doth bewray thee. Then began *Peter* to curſe and ſwear, denying that ever he knew him: And immediately the Cock did crow. *Peter* now remembring the words of Chriſt, which had ſaid unto him, that before the Cock did crow, he ſhould deny Him thrice, was touched with inward repentance, and went out and wept bitterly. And after he had loſt the preſence of his Maſter, he went to his old occupation of fiſhing again: And as he (with other his companions) had laboured all the night long in vain, and were coming to Land, *Jeſus* (which ſtood on the ſhore) asked if they had any meat: who (not knowing what he was) ſaid they had none. Then caſt out your Net (quoth he) on the right ſide of the Ship, and ye ſhall ſpeed; and ſo they caſt out their Net, and were not able to draw it to Land again, for the multitude of Fiſhes that were caught in it. And as *Peter* was haling up the Net, and heard *John* ſay it was *Jeſus* which ſtood upon the ſhore, he left the Net, and caſt himſelf into the Sea to *Jeſus*. This is that *Peter*, upon whoſe confeſſion, Chriſt (when *Peter* acknowledged him to be the Son of the living God) did build his Church. Finally, to ſtabliſh *Peter* in the office of an Apoſtle, Chriſt commanded him earneſtly three times, to feed his ſheep. Giving him alſo forewarning of his death. Peter, *a Stone, or Rock.*

21. *cap.*

Matth. 16. 18.

Phaltiel, the Son of *Laiſh*, would not ſeem to diſobey the will of King *Saul*, when of hatred he had taken his Daughter *Michol* from *David*, and gave her to him, but thankfully received her and gently entertained *Michol*, ſo long as the King her Father lived, who

1 *Sam.* 25. *ult.*

Lyra ſaith that *Phaltiel* was a learned man. And knowing

Michol to be *David*'s lawful Wife, he reserved her as his Sister: and wept for joy that she was without dishonesty, restored to *David* again.

being dead, then *David* required to have his Wife *Michol* again: And at the day of her deliverance to *Abner*, to be restored to *David*, he brought her on the way, and came behind her weeping, till they came to a place called *Bahurim*. And there, at *Abner*'s commandment, he returned home again.

Pharaoh: There be divers * Kings of this name expressed in Scripture. What time as *Abraham* came into *Egypt* with *Sarah* his Wife, who was reported to *Pharaoh* to be a Woman of an excellent beauty, he took her home to his house, and gently entertained the Woman without any spot of dishonesty, and also entreated *Abraham* well for her sake. But when he perceived that God had plagued his house, for keeping the Woman from her Husband, he called *Abraham* unto him and said: Why hast thou done this unto me? Wherefore didst thou not tell me, that she was thy Wife? Why saidst thou she is my Sister, that I should take her to be my Wife? Now therefore, behold thy Wife, take her and go thy way; and he gave a commandment that no Man should hurt them either in Person or Goods.

* *Gen.* 12. 14, 15, &c.

Pharaoh was a general name given to the Kings of *Egypt*.

Another *Pharaoh* there was, that delivered *Joseph* out of Prison to expound his Dreams: And for the excellent wisdom and knowledge that he saw to be in *Joseph*, he made him Ruler and Governour of all the Land of *Egypt*, and shewed much kindness to his Father, and to all his Kinred.

41. *cap.* 47. *cap.*

After this *Pharaoh*, rose there up another which knew not *Joseph*. And he without all measure vexed the Children of *Israel*: And thinking by his humane wisdom to have lett their increase, he commanded the Midwives to destroy the Men Children of the *Hebrews*, assoon as they were born: Whose policy took no effect, for *Moses* (notwithstanding) was preserved and brought up, even in his own house forty years.

Exod. 1. *cap.*

And

And after the death of this *Pharaoh*, there came another, whose heart God did harden, and plagued him with ten marvellous Plagues, before he would let the *Israelites* depart out of his Land: And persisting in his obstinacy and froward heart, God at the last drowned him and all his Host in the red Sea. *Exod. 5. cap. 7. 8. 10. 14.*

There was yet another mighty Prince of this Name, whose Kingdom joyned so nigh to *Solomon's*, that *Solomon* (to make himself the stronger) made affinity with him, and married his Daughter. And this *Pharaoh* took the City of *Gaza* from the *Canaanites*, and gave it (with the Countrey thereabout) to *Solomon* for his Daughters Dowry. Finally, *Pharaoh Nechoh*, in the days of *Jehoahaz* the Son of *Josiah* King of *Juda*, came and deposed him, making *Eliakim* his Brother, King in his stead: and taxed the Land in a hundred Talents of Silver, and one of Gold, and carried *Jehoahaz* away with him into *Egypt*. Pharaoh, *Vengeance*. *1 King. 3. 1. 9. 16.* *2 King. 23. 33. &c.*

Phebe, was a certain Woman, which served in the Congregation of *Cenchrea*, by whom *Paul* sent his Epistle to the *Romans*, wherein he saith in her praise and commendation, on this wise: I commend unto you *Phebe* our Sister (which is a Servant of the Church of *Cenchrea*) that ye receive her in the Lord, as it becometh Saints. And ye assist her in whatsoever business she needeth of your aid, for she hath succoured many, and me also. *Rom. 16. 1.*

Phygellus, was one of them in *Asia*, which had cleaved to *Paul's* doctrine, and afterward forsook him. Of whom *Paul* writeth to *Timothy* thus: This thou knowest, how that all they which are in *Asia* be turned from me, of which sort are *Phygellus* and *Hermogenes*. *2 Tim. 1. 15.*

Philemon, look *Onesimus*.

Phile-

2 Tim. 2. 17. **Philetus**, was a certain Man in S. *Paul*'s time which erred from the truth, saying that the resurrection was past already: of whose errour *Paul* warneth *Timothy*, saying on this wise: Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, distributing the word of truth justly: as for profane and vain bablings, pass thou over them, for they will increase unto ungodliness, and their words will fret as doth the disease of a Canker: of whose number is *Hymeneus* and *Philetus*, which (as concerning the truth) have erred, saying, the resurrection is past already, and do destroy the faith of many.

1 Mac. 6. **Philip**. To this Man, *Antiochus* the King (at the day of his death) committed the governance of his young Son *Antiochus*, with the whole Realm, during his Nonage. Which *Philip* afterward went into *Persia* with a great Host, leaving the King's Son under the tuition of *Lysias*, who in the absence of *Philip*, made *Antiochus* King in his Fathers stead, adding to his name *Eupater*. Then *Philip* hearing of this (whose intent was to be King himself) returned with the King's Army out of *Persia*, and came to *Antioch*, where he got the dominion. But *Lysias* hearing thereof, made haste to *Antioch*, where he fought with *Philip*, and (in fine) got the City from him.

John 1. 43. **Philip**, a Man born in *Bethsaida* a City of *Galilee*, was called to be an Apostle. After whose calling he went to *Nathanael*, and said, we have found him of whom *Moses* in the Law and the Prophets did write, *Jesus* the Son of *Joseph* of *Nazareth*; and so brought him to
6. 5. *Jesus*. This is he whom Christ asked (to prove him) where he might buy so much Bread as would serve the Company to eat, that came unto him, who made answer, that two hundred penyworth would not suffice them,

them, to have but every Man a little: Alſo, when there were certain Greeks, which came to *Philip*, ſaying: they were deſirous to ſee *Jeſus*, *Philip* went and told *Andrew*. And again, *Andrew* and *Philip* told *Jeſus*. Furthermore, when *Jeſus* reaſoned with his Diſciples about his Father, ſaying that they both knew him, and had ſeen him: *Philip* ſaid: Lord ſhew us the Father, and it ſufficeth us. Now after the death of Chriſt, and perſecution that was about *Stephen*, *Philip* went to the City of *Samaria*, where he preached Chriſt, and did not only convert the whole City, but alſo *Simon Magus* the Sorcerer, who had of long time ſeduced the ſame City with his ſorcery and witchcraft. And when he had thus ſown the Word of God among the *Samaritans*, the Angel of the Lord ſpake unto *Philip*, ſaying: Ariſe, and go toward the South, unto the way that goeth down from *Jeruſalem* unto the City of *Gaza*, which is in the Deſert. And as he was going, he met in the way (by God's providence) a certain Man of *Ethiopia*, a Chamberlain and of great Authority with *Candace* Queen of *Ethiopia*, which had been at *Jeruſalem* to worſhip. And returning homeward ſitting in his Chariot, he read the Book of *Eſay* the Prophet. Then *Philip*, being commanded by the Spirit of God, to go and joyn himſelf unto the Chariot, went. And when he came near, and heard him reading of *Eſay* the Prophet, he ſaid unto the Chamberlain: Underſtandeſt thou what thou readeſt? How can I (quoth he) except I had a Guide: wherefore I pray thee come up and ſit with me. The Tenor of the Scripture which he read, was this: He was led as a Sheep to be ſlain, and like a Lamb dumb before his ſhearer, ſo opened he not his mouth. Becauſe of his humbleneſs, he was not eſteemed: But who ſhall declare his generation, and his life is taken from the Earth. When *Philip* had repeated this Text unto the Chamberlain, he ſaid unto *Philip*: I

12. 21.

14. 8.

Act. 8. 5. &c.

pray

pray thee of whom ſpeaketh the Prophet this, of himſelf, or of ſome other man? Then began *Philip* at the ſame Scripture, and preached unto him *Jeſus*. And as they went on their way, they came by a certain Water. And the Chamberlain ſaid to *Philip*: See, here is Water, what doth lett me to be baptiſed? *Philip* ſaid, If thou believe with all thy heart, thou mayſt. And he ſaid: I believe that *Jeſus Chriſt* is the Son of God. Then was the Chariot ſtayed, till they both went down into the Water, where *Philip* baptiſed him. And aſſoon as they were both out of the Water, the ſpirit of the Lord caught away *Philip*, ſo that the Chamberlain ſaw him no more, who went away rejoycing. But the Angel ſet *Philip* down in the next City called *Azotus*, who walked thorowout the Country preaching in all the Cities, till he came to *Cæſarea*.

Act. 6. 5. 21. 8. **Philip**, the Evangeliſt, was one of the ſeven Deacons. He dwelt in *Cæſarea*, and had four Daughters which did propheſie.

Num. 25. *cap.* **Phinehas**, the Son of *Eleazar*, was ſo jealous over the Laws of God, that when the Children of *Iſrael* had committed whoredome with the Daughters of *Moab*, and ſaw an *Iſraelite* (named *Zimri*) bring to his Brethren a *Midianitiſh* Wife (named *Cozbi*) even in the ſight of *Moſes* and all the multitude of *Iſrael* that ſtood before the Door of the Tabernacle, lamenting their offence, he took his Weapon in his hand and followed the Man into his Tent, and thruſt them both thorow the Bellies and killed them. And then the Plague (wherein were dead four and twenty thouſand) ceaſed. For the which deed, the Lord ſaid to *Moſes*: *Phinehas* the Son of *Eleazar*, hath turned away mine anger from the Children of *Iſrael* while he was jealous for my ſake among them, that I had not conſumed them all in my jealouſie:

jealouſie: Wherefore I give unto him my covenant of peace, to him and to his ſeed after him, even the Covenant of the Prieſts office for ever, becauſe he was jealous for his God's ſake, and made attonement for the Children of *Iſrael.*

Pilate, was Lieutenant of *Jewry,* when *Annas* and *Caiaphas* were the High-Prieſts, who with the Scribes and Elders of the *Jews* ſat in Couhcil upon *Jeſus* (now betrayed unto them by *Judas*) how and by what means, they might diſpatch him out of the way. But having no Authority to condemn or put him to death, they brought him bound unto *Pilate* the Temporal Judge, ſaying, how that they had found him perverting the People and forbidding Tribute to *Cæſar,* and calling himſelf a King. *Pilate* hearing this, demanded of him, whether he were a King or no. *Jeſus* neither denying nor affirming that he was, made anſwer that *Pilate* himſelf had ſaid ſo. Then *Pilate* ſaid unto all his Accuſers, how that in examining of *Jeſus,* he could not ſee that he had offended in any ſuch thing, as they had charged him withal. The People then more vehemently affirmed, how that he had with his teaching and preaching (which he firſt began in *Galilee*) moved all *Jewry* to follow his doctrine. When *Pilate* perceived the Man to be of *Galilee,* and that his matter pertained to *Herod*'s juriſdiction, he ſent him (forthwith) to *Herod* lying at *Jeruſalem.* Who of a long time had been deſirous to ſee him. But when as *Herod* had demanded many things of him, and could have no anſwer again, he deſpiſed and mocked him, and ſo returned him back again to *Pilate* clothed all in * white. And from that day forth, *Pilate* and *Herod* were evermore friends, who before were enemies. Then *Pilate* (for ſo much as *Herod* had ſent *Jeſus* back again, and done nothing unto him, and that neither he nor *Herod* could find any

Matth. 27. *Mark* 14. *Luke* 22, 23. *John* 18, 19.

* Commonly this was a robe of honor or excellency, but it was given to Chriſt in mockage.

thing in him worthy of death) would have chaſtened *Jeſus*, and ſo let him go. But the High-Prieſts laid ſo many things againſt him, that *Pilate* (after he had reaſoned a little with *Jeſus*, concerning his Kingdom and other things) went and ſat in judgment, knowing right well in his conſcience, that the Prieſts of very envy had delivered *Jeſus* unto him. And being ſet down upon the Judgment Seat, his Wife ſent to him, ſaying: Have thou nothing to do with that juſt Man, for I have ſuffered many things this Day in a Dream, by reaſon of him. Which counſel of his Wife, nor yet his own knowledge, did any thing the more move him, to defend the innocency of Chriſt, but asked of the People, which of theſe two they would have quit, *Barabbas* or *Jeſus*, and they ſaid *Barabbas*. What ſhall I then do (quoth he) with *Jeſus* which is called *Chriſt?* They all ſaid, let him be Crucified. What evil or great offence hath he done (quoth *Pilate*) that deſerveth death? The People being much more eager than they were before, cryed out amain to have him Crucified. When *Pilate* ſaw this, that he could not prevail againſt them, he took Water and waſhed his hands, ſaying: I am innocent of the bloud of this juſt perſon; in the which ſaying he bare witneſs of his innocency, before he condemned him. And ſo delivering *Jeſus* to the Souldiers, they ſcourged him, and arrayed him in Purple, with a Crown of Thorns upon his Head. In which ſort *Pilate* brought him forth again, and ſaid to the People: Behold, I bring him forth to you, that ye may know that I find no fault in him. And when *Jeſus* appeared before them, *Pilate* ſaid: Behold the Man; which he ſpake in mockery, becauſe that Chriſt had called himſelf a King. And when the High-Prieſts and Officers ſaw him, they cryed out, *Crucifige, Crucifige.* Then ſaid *Pilate*, take him to you, and Crucifie him, for I can find no cauſe of death in the Man. They anſwered again and ſaid: It is not lawful

Pilate murthered the *Galileans*, as they were ſacrificing: and ſo their bloud was mingled with the bloud of the Beaſts which were ſacrificed. *Luke* 13. 1.

ful for us to put any Man to death, but we have a Law, and by our Law he ought to dye, becauſe he made himſelf the Son of God. When *Pilate* heard this, he was afraid, and went again into the Judgment-Hall, and demanded of *Jeſus* what he was, but he made him no anſwer. Then *Pilate* ſaid: Why ſpeakeſt thou not? Doſt thou not ſee, that it lyeth in my hands, either to kill or ſave thee? To that he made anſwer and ſaid: Thou couldeſt have no power at all againſt me, except it were given thee from above, therefore he that delivered me unto thee, hath the more ſin; and from that time forth *Pilate* ſought by all means to deliver him. But the *Jews* cryed upon him, ſaying: If thou let him go thou art not *Cæſar*'s friend, for whoſoever maketh himſelf a King, ſpeaketh againſt *Cæſar*. When *Pilate* heard them ſay ſo, he brought *Jeſus* forth, and ſat him down in the Judgment-Seat, ſaying unto the People: Behold your King. They cryed, away with him, away with him, crucifie him. What (quoth *Pilate*) ſhall I crucifie your King? To that the High Prieſts made anſwer and ſaid: We have no King but *Cæſar*. At that word, *Pilate* delivered *Jeſus* to be crucified, and being brought to the place of execution, and ſpread upon the Croſs, *Pilate* cauſed this Title to be ſet over his Head: *Jeſus* of *Nazareth* King of the *Jews*, which was written in *Hebrew*, *Greek* and *Latine*, that all Nations might underſtand it. With the which writing, the High-Prieſts were offended ſore, and would have had *Pilate* to correct it, and not to write him King of the *Jews*, but that he ſaid, I am King of the *Jews*. Well (quoth *Pilate*) what I have written, that have I written.

This Man *Pilate* (as *Euſebius* ſaith) was at the laſt, depoſed and baniſhed to *Lions* in *France*, where he ſlew himſelf.

Priſcilla, look *Aquila*.

Ptolomy, King of *Egypt* had a fair Daughter named *Cleopatra*, the which he gave to *Alexander* the Son 1 *Mac.* 10.

of noble *Antiochus* in Marriage, which was ſolemnly and with great Royalty finiſhed in the City of *Ptolemais*, But notwithſtanding this great Bond of Amity now knit between them, *Ptolomy* afterward withdrew his favour from *Alexander*, and ſought by all means, how he might defeat him of his Kingdom. And thinking to bring his purpoſe now better to paſs, while *Alexander* himſelf lay out of his Realm, he prepared a great Hoſt, and took his Journey into *Syria*, where into every City as he came, he was honourably received according to *Alexander*'s commandment. And being his Father-in-law, was nothing ſuſpected of Treaſon. But *Ptolomy* meaning nothing elſe, left in every City wherein-to he was received, certain Men of War, to fortifie and keep the ſame. And when he had gotten the Dominion of all the Cities upon the Sea-coaſt, he joyned himſelf in League with *Demetrius*, and took his Daughter from *Alexander*, and gave her to *Demetrius*: Raiſing up a ſlander upon *Alexander*, how he went about to kill him. And ſo his malice and unſatiable covetouſneſs being openly known, he got him to *Antioch*, where he ſet two Crowns upon his Head, the Crown of *Egypt* and *Aſia*. Then *Alexander* (who at that time lay in the Countrey of *Cilicia*) hearing of all that his Father-in-law had done, returned home, and made War againſt him. But *Ptolomy* being the ſtronger, chaſed him into the Countrey of *Arabia*, where the King of that Land ſmote off his Head, and ſent it to *Ptolomy*, which pleaſure he did not long enjoy, for within three days after, *Ptolomy* dyed himſelf. After whoſe death, his Men of War which he had left in the Cities were all ſlain.

1 *Mac.* 16. **Ptolomy**, the Son of *Abobus*, married with the Daughter of *Symon*, Brother to *Machabeus*. And being made Captain of the Hoſt at *Jericho*, he began (thorow his great abundance of Gold and Silver) to wax proud

proud and high-minded, imagining how he might destroy *Symon* his Father-in-law and his Sons, and so to conquer the Land. And being in this mind, it chanced *Symon*, (as he was going thorow the Cities of *Jewry*, and caring for them) to come down to *Jericho*, with *Mattathias* and *Judas* his Sons, where this *Ptolomy* received him under the colour of great friendship, into a strong Castle of his named *Douch*, and in the same made him a great Banquet, at the which he most traiterously slew *Symon* his Father-in-law with both his Sons. This done, he wrote to *Antiochus* to send him an Host of Men, and he would deliver the Land of *Jewry* into his hand. And further, he sent certain Men to *Gaza* to kill *John* the third Son of *Symon*, and wrote to the Captains to come unto him, and he would reward them with Silver and Gold. But *John*, having knowledge of all the Treason slew the Messengers which came from *Ptolomy*, and so disappointed him of all his purpose.

Ptolomie, sirnamed *Macron*, being made a Ruler, purposed to do Justice unto the *Jews*, for the wrongs that had been done unto them, and went about to behave himself peaceably with them, for the which he was accused of his friends to *Eupator*, and was called oftimes Traytour, because he had left *Cyprus* that *Philometor* had committed unto him, and came to *Antiochus Epiphanes*: Therefore seeing that he was no more in estimation, he was discouraged, and poisoned himself, and dyed. *2 Mac.* 10.

Publius, was a certain Man dwelling in the Isle called *Melitus*, and the chiefest Man in all the Isle, who received *Paul* with all the rest that had escaped the Seas, very gently: and lodged them three days in his House, whose Father which lay sick of an Ague, and of a bloudy flux, *Act.* 28. 7, 8, &c.

flux, *Paul* healed. Publius, *a Latine word.*

Gen. 39. 1, &c. **Putiphar,** was a great Lord in the Land of *Egypt*, and Steward of King *Pharaoh*'s houſe. He bought *Joſeph* of the *Iſhmaelites*, and found him a lucky Man. And when he ſaw that God did proſper all things under his hand, he made him Ruler and Governour of all that he had, and God did bleſs his houſe for *Joſeph*'s ſake. But in the end, thorow the falſe accuſation of his Wife, he caſt *Joſeph* in Priſon.

R.

Gen. 30. 22, &c. 31. 19, &c. RACHEL, the youngeſt Daughter of *Laban* the Son of *Nahor*, was a beautiful young Woman, and *Jacob*'s Wife. She being long barren, at the laſt brought forth a Son, and called his Name *Joſeph*. And at her departing from *Laban* her Father with *Jacob* her Husband into the Land of *Canaan*, ſhe ſtole away her Fathers * Images from him, for the which he made no little ado with *Jacob* whom he followed and overtook at Mount *Gilead*. And when her Father had ſearched *Jacob*'s Tents, and could not find his Idols, he came into *Rachel* his Daughters Tent, who had hid them in the Camels litter, and ſat upon them: And as her Father was rifling about the place where ſhe ſat, ſhe ſaid: O my Lord, be not angry that I cannot riſe up before thee, for the cuſtome of Women is come upon me, and ſo the thing was not known. Finally, *Rachel* in travailling of her ſecond Son, whom ſhe called *Ben-Oni*, (the Son of my ſorrow) dyed, and was buried in the way to *Ephrath* which is *Bethlehem*, where *Jacob* cauſed a ſtone to be ſet upon her Grave, which was called *Rachels* grave-ſtone. Rachel, *a Sheep.*

* Not to worſhip them, but to withdraw her Father from Idolatry.

Tob. 6, & 7. **Raguel,** was a certain Man dwelling at *Rages* a City of the *Medes*, whoſe Siſter was Wife to old *Toby*. This

This *Raguel* had a Daughter called *Sarah*, which had been married to ſeven Men one after another, which Men were all ſlain the firſt Night of their marriage, by the Devil *Aſmodius*. To this *Sarah* God had appointed young *Toby* (which feared God) to be her Husband, and made his holy Angel *Raphael*, to bring him to *Rages*, and ſo to *Raguel*'s houſe his Mother's Brother, where they were joyfully received. And when *Raguel* had looked upon young *Toby*, and beheld him well, he ſaid unto his Wife: how like is this young Man to my Siſters Son? And then to know who they were, he ſaid: whence be ye my good Brethren? We be (ſaid they) of the Tribe of *Nephtali*, and of the captivity of *Niniveh*. Know ye (ſaid he) *Tobias* our Kinſman? Yea, ſaid they, we know him well, and this young man (ſaid the Angel) is his Son. With that *Raguel* bowed himſelf, and with weeping eyes took him about the Neck and kiſſed him, and bad his Wife prepare in all haſt for Dinner. Nay ſaid *Toby*, I will neither eat nor drink here this day, except thou grant me my Petition, and promiſe to give me thy Daughter *Sarah*. Then was *Raguel* ſore aſtonied, and began to fear, leſt it ſhould happen unto him, as it did to the other ſeven. And while he ſtood in doubt what anſwer to make, the Angel ſaid: Fear not to give him thy Daughter, for unto this Man that feareth God, belongeth ſhe, and to none other. I doubt not (ſaid *Raguel*) but God hath accepted my prayers and tears in his ſight, and I truſt he hath cauſed you to come unto me for the ſame intent, that this Daughter of mine might be married in her own Kindred, according to the Law of *Moſes*. And now doubt thou not (my Son) but I will give her unto thee. And with that, he took the right hand of his Daughter, and gave her into the right hand of *Toby*, ſaying: the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob* be with you, joyn you together, and fulfil his bleſſing in you.

And

And when the Marriage & all was ended, *Raguel* brought his Daughter into her Chamber, and ſaid: Be of good cheer my Daughter, the Lord of Heaven give thee joy for the heavineſs that thou haſt ſuffered, and ſo went to reſt. Then in the morning about the Cock-crowing, *Raguel* (ſuppoſing all things to have happened to *Toby*, as it did to the other ſeven before) called up his Men, and went and made ready his Grave, which being done, he bad his Wife ſend one of her Maidens, to look if *Toby* were dead, that he might bury him before day light. And when it was told him they were both ſound, and faſt aſleep, he praiſed God, and cauſed his Men to fill up the Grave again, and made a great Feaſt to all his Neighbours and Friends. And gave to *Toby* the half of all his Goods, and made him a ſure writing for the other half that remained, to be his alſo after his death. And at the day of their departure, delivered the Goods, and taking his leave, ſaid: The holy Angel of the Lord be with you, in your Journey, and bring you forth ſafe and ſound, that ye may find all things in good caſe with your Elders, and that mine eyes may ſee your Children before I die, and ſo kiſſed them and let them go. Raguel, *a Shepherd of God.*

3 *Eſd.* 2. *cap.* **Rathumus**, with other Officers under *Artaxerxes* King of *Perſia*, writeth unto him againſt the *Jews* on this wiſe: Sir, thy Servants *Rathumus* the ſtory writer, *Sabellius* the Scribe, with other Judges of the Court in *Celoſyria* and *Phinehes:* Be it known and manifeſted to our Lord the King, that the *Jews* which are come up from you to us into the rebellious and wicked City, begin to build it again, and the Walls about it, and to ſet up the Temple a-new. Now if this City and the Walls thereof be ſet up again, they will not only refuſe to give Tributes and Taxes, but alſo rebel utterly againſt the King. And for ſo much as they take this in hand now about the Temple, we thought

it

it not meet to paſs over ſuch a thing, but to ſhew it unto our Lord the King. And to certifie him thereof: To the intent, that if it might pleaſe the King, to cauſe it to be ſought in the Books of old, and thou ſhalt find ſuch warning written, and ſhalt underſtand that this City hath always been rebellious and diſobedient, that it hath ſubdued Kings and Cities, and that the *Jews* which dwelt therein, have ever been a rebellious, obſtinate, unfaithful, and fighting People, for the which cauſe this City is waſted. Wherefore now we certifie our Lord the King, that if this City be builded and occupied again, and the Walls thereof ſet up a-new, thou canſt have no paſſage into *Celoſyria* and *Phenice*. And when *Rathumus* and the other had received the King's anſwer, they got them to *Jeruſalem* with an Hoſt of Men, and made the *Jews* ceaſe from their building, which was not begun again until the ſecond year of King *Darius*.

Rebecca, was the Daughter of *Bethuel* and Siſter to *Laban*. As ſhe went on a time, with a Pitcher upon her Head, to the common Well without the City to draw Water, it chanced *Abraham*'s ſervant to ſtand by the Well, with ten Camels lying thereabout. And when the Maid had filled her Pot, and ſet it upon her Head, ready to go away, the Man deſired to drink a little of her Water, who forthwith ſet down her Pot and gave him drink. And when he had drunken, ſhe poured out the reſt into the Water trough, and ran again to the Well, and drew Water for his Camels, until they had all drunken their fill. Then the Man (in hope the Lord had made his Journey proſperous) took out a Golden ear-ring and two Bracelets of Gold and gave them to the Maid, demanding whoſe Daughter ſhe was. I am (quoth ſhe) the Daughter of *Bethuel* the Son of *Milcah*, which ſhe bare unto *Nahor*. Then tell me I pray thee, is there room *Gen. 24. cap.*

in thy Father's Houſe for us to lodge in? Yea (quoth ſhe) there is both Room and Lodging, and alſo Litter and Provender enough for your Beaſts? Bleſſed be God (quoth he) that hath dealt ſo mercifully with my Maſter, and hath brought me the right way to my Maſter's Brothers Houſe. Then *Rebecca* (hearing him ſpeak of her Fathers Brother) ran home and told all things what the Man had ſaid. And as *Laban* beheld his Siſter and ſaw the Ear rings and Bracelets upon her Hands, he ran out to the man, and with gentle entertainment brought him into the Houſe, and ſaw his Camels dreſt and provided for, and alſo ſet Meat before him to eat: But the Man would not eat, before he had declared the cauſe, wherefore his Maſter had ſent him; which being done, and his requeſt granted, he ate and made merry and tarried all night. And on the morrow as the Man made haſte to go his way, the Damoſel was called forth, to know whether ſhe would go with the Man or no: and being content to go with the Man, he would not tarry, but took the Maid and had her to *Iſaac* his Maſter's Son, whoſe Wife ſhe became. And being twenty years without a Child, at laſt ſhe conceived with two: and when ſhe felt them ſtrive within her womb, ſhe made her moan to God, ſaying: Seeing it is ſo, why am I thus with child? God made her anſwer, ſaying: There are two manner of People in thy womb, & two Nations ſhall be divided out of thy bowels: And the one Nation ſhall be mightier than the other: And the elder ſhall be ſervant to the younger. And ſo when her time was come to be delivered, ſhe brought forth two Twins, the one named *Eſau*, and the other *Jacob*. Which two became mighty Men, but *Rebecca* loved *Jacob* better than *Eſau*: and to prefer him before the other, ſhe ſaid: Hear me my Son *Jacob*, I have heard thy Father ſay to thy Brother, go and kill ſome Veniſon, and make me meat thereof, that I may eat and bleſs thee, before the Lord, before I dye. Now therefore

fore my Son hear my Voice in that which I command thee: Get thee to the Flock, and bring me thence two good Kids, that I may make meat of them for thy Father, ſuch as he loveth, and thou ſhalt bring it him to eat, that he may bleſs thee before his death. Then ſaid *Jacob*: My Brother *Eſau* is a rough Man, and if my Father ſhall happen to feel me, I ſhall ſeem unto him, as if I went about to deceive him, and ſo ſhall I bring a curſe upon me, and not a bleſſing. Well (ſaid *Rebecca*) upon me be thy curſe my Son, only hear my Voice, and go and fetch me them. And when he had brought the Kids, and that ſhe had dreſt the Meat and made it ready, ſhe fetcht out certain Raiment of *Eſau*'s, and put it upon *Jacob*, and covered his hands and the ſmooth of his Neck with Goat-skins, and put the Meat in his hand to carry to his Father, by which policy of *Rebecca*, *Jacob* had his Brother's bleſſing. And when ſhe heard how his Brother threatned to kill him for ſtealing away his bleſſing, ſhe told it *Jacob*, ſaying: Thy Brother *Eſau* threatneth to ſlay thee, therefore my Son hear my voice: Make thee ready, and get thee to *Laban* my Brother at *Haran*: and tarry with him a while until thy Brother's fierceneſs be aſſwaged, and that his wrath be turned away from thee, and he forget the things which thou haſt done unto him, and then will I ſend and fetch thee away from thence, for why ſhould I be deprived of you both in one day? And when ſhe had given her Son this counſel, ſhe went to *Iſaac* her Husband and ſaid: I am weary of my life, for fear of the Daughters of *Heth*. If *Jacob* take a Wife of the Daughters of *Heth*, ſuch a one as theſe are, or of the Daughters of the Land, what good ſhall my life do me? And ſo by the counſel of *Rebecca*, *Jacob* was ſent to *Laban* his Mother's Brother, where in proceſs he got him a Wife, and purchaſed the love of *Eſau* his Brother again. Rebecca, *Fed.*

Jer. 35. 6. **Rechab**, was the Father of *Jonadab*. Which *Jonadab* made a Law, that the *Rechabites* ſhould never drink Wine, their Wives nor their Children, neither yet build Houſe, nor ſow Seed, nor plant Vineyards, but ſhould always dwell in Tents. Which commandment they kept and obeyed truly. And this their obedience, *Jeremy* layeth before the *Jews* to their great reproach, for that they were not ſo ready to obey the will and commandment of God their heavenly Father, as the *Rechabites* were to obey their Father *Jonadab*.

Rechab, *a Rider.*

Of *Rechab* the Son of *Rimmon*, read the ſtory of *Baanah* his Brother.

2 *King.* 16. 5, &c. **Rezin**, King of *Syria*, went with *Pekah* King of *Iſrael*, to fight againſt *Ahaz* King of *Juda*, but could not overcome him. At which time *Rezin* took the City of *Elath*, and drove out the *Jews* therein and peopled the City with *Syrians*. But in fine, the King of *Aſſyria* came againſt him, in the defence of *Ahaz* King of *Juda*, and at *Damaſcus*, ſlew him. Rezin, *will, or willing to a thing.*

1 *King.* 11. 23. **Rezon**, the Son of *Eliadah*, was a great Captain under *Hadadezer* King of *Zobah*, which *Hadadezer*, *David* had overcome in Battel. And when *Rezon* ſaw his Lord and Maſter diſcomfited, he fled from him, and gathered a Band of Men, and went to *Damaſcus* where he reigned as King, and became a great adverſary to *Solomon*, for the which purpoſe the Lord had ſtirred him up. Rezon, *a Secretary, or leave.*

2 *Sam.* 21. 8, &c. **Rizpah**, the Daughter of *Ahia*, was *Saul*'s Concubine, and had by him two Sons, the one named *Armoni*, and the other *Mephiboſheth*: which two, with the Sons of *Merob*, *David* delivered to the *Gibeonites*, who

who (for the offence of *Saul*) hanged them up upon an Hill before the Lord. Then *Rizpah* perceiving their Carkasses to remain upon the Gibbet longer than the Law required, made provision to save their Bodies, that neither Birds should fall upon them by day, nor Beast by night. And when it was told to *David* what *Rizpah* had done, he caused their bones, with the bones of *Saul* and *Jonathan* to be carried into the Country of *Benjamin*, and there buried in the Sepulchre of *Kish*, *Saul*'s Father's.

Rehoboam, the Son of *Solomon*, was xli. years old when he began to reign, and his Mothers name was *Naamah*. In this Man's time began the Kingdom of *Israel* to be divided. For when the People came to him, and said: Thy Father laid a grievous Yoak upon us, now therefore remit thou somewhat of the grievous service of thy Father, and of his heavy Yoak that he put upon us, and we will serve thee. He answered (as his young Counsellers had counselled him) saying: My little Finger shall be heavier than all my Father's Loins. And whereas my Father put an heavy yoak upon you, I will add more unto it: And whereas he chastened you with Whips, I will chasten you with Scorpions. The People hearing this, they forsook him, all save the Tribe of *Juda* and * *Benjamin*. Then *Rehoboam* seeing his Kingdom divided, gathered an Host of Men, out of the house of *Juda* and *Benjamin*, to the number of nine score thousand, to fight with *Israel*, and to bring the Kingdom again unto himself. But while he was thus minded, the Prophet *Shemajah* came to him, and bad him cease from his purpose, for the thing that was done, was the Lord's doing. Whereupon every Man departed, according to the words of the Lord, which the Prophet had spoken. Then *Rehoboam* fell to building of Cities, and repairing of strong holds, which he furnished both with Men and Victuals. So that his Kingdom was mighty and strong by

1 *King.* 12.

* The Tribe of *Benjamin* was given to *Nathan* the Brother of *Solomon*: who nevertheless, aided the Tribe of *Juda* as often as they needed.

2 *Chron.* 11. 5, &c. 12. *cap.*

by the ſpace of three years (for ſo long walked he and his People in the ways of *David*) but when they had once forſaken the Law of the Lord, in making Hill-altars, Images, Groves, and were become *Sodomites* and workers of all abominations, then God forſook them and gave them into the hands of *Shiſhack* King of *Egypt*, who (in the fifth year of *Rehoboam*'s raign) came to *Jeruſalem*, and ſpoiled both the houſe of the Lord and the King's houſe, and carried away the ſhields of Gold which *Solomon* had made, in ſtead whereof *Rehoboam* made ſhields of braſs. And ſo for a while, God made the Tribe of *Juda* and *Benjamin*, ſervants to *Shiſhack* (although they humbled themſelves) to the intent they ſhould know the difference between his ſervice, and the ſervice of the Kingdomes of the World. This King *Rehoboam* had eighteen Wives, and three-ſcore Concubines, on whom he begot eight and twenty Sons and three-ſcore Daughters. But among all his Wives and Concubines, he loved *Maacha* the Daughter of *Abſalom* beſt. And made *Abijah* her Son, chief Ruler over all his Brethren, and to have the Kingdom after him. And when by his wiſdom and policy he had diſperſed his Children abroad, and had raigned ſeventeen Years, he dyed.

Rehoboam, *inlarging, or ſpreading abroad the people.*

Gen. 29. 32. 30. 14. 37. 21, 22. 42. 22.

Reuben, was the eldeſt Son of *Jacob* and *Leah*. He brought the Mandrakes which he found in the Field to his Mother. He ſaved *Joſeph* from his Brethren which went about to kill him, giving counſel to caſt him into an empty Pit, becauſe he would rid him out of their hands: But when he came afterward unto the Pit and found him not there, he rent his Cloaths, and made great mone for his Brother *Joſeph*. Long after this, (when *Joſeph* was thought to be dead) they went into *Egypt* for Corn, and when they were taken for Spyes, and hardly intreated and caſt in Priſon, *Reuben* ſaid unto them:

Did

Did not I warn you and say, that ye should not sin against the Child, and ye would not hear me, and now ye may see how his bloud is required at our hands. All this notwithstanding, it was his chance to lye with *Bilha* his Father's Concubine, which deed sore displeased his Father, wherefore before his death, he declared the unstableness of *Reuben*, saying: That although he were the eldest, yet should he not be the chiefest. His birth right was taken from him, and given to the Sons of *Joseph*. Reuben, *seeing his son, or the sight of his son.* *Gen. 49. 4.* *1 Chron. 5. 1.*

Rufus, was a vertuous and a Religious man, whom *Paul* remembred in his Epistle, saying: Salute *Rufus*, chosen in the Lord, and his Mother and mine. *Rom. 16. 13.*

Ruth, and *Orpah*, were two fair young Damosels born in the Countrey of *Moab*, where by chance they married with the Sons of *Elimelech* and *Naomi*, who were strangers come out of the Land of *Juda*, there to inhabit; and when both their Husbands were dead and their Mother in-law a Widow also, they forsook their own Countrey to go home with their Mother into the Land of *Juda*. And when they had gone a good way together, *Orpah* (not without great intreaty of her Mother-in-law) turned home again, but *Ruth* abode still. Then said *Naomi* to *Ruth*: Oh see my Daughter, thy Sister-in-law is gone back again to her People and Goods? return and go after her. I pray thee (said *Ruth*) intreat me not to leave thee: For whithersoever thou goest, I will go with thee. And where thou dwellest there will I dwell also: Thy People shall be my People: And thy God my God: look where thou dyest, there will I dye also, and there will I be buried: The Lord do so and so unto me, if ought but death only part thee and me asunder. And so went they forth till they came to *Bethlehem Juda*, which was in the beginning of Barley. *Ruth 1. cap.*

ley Harveſt. And as *Ruth* went one day out a leaſing among the Harveſt folks, ſhe happened (by the providence of God) upon the Fields pertaining to *Boaz*, who ſhewed her ſuch kindneſs, that ſhe neither lacked Meat nor Drink, neither yet Corn, ſo long as Harveſt laſted. And when all Harveſt was done, *Naomi* ſaid unto *Ruth*: This Man in whoſe Field thou haſt leaſed all this while, is our nigh-Kinſman, therefore do now by my counſel. This Night he winnoweth Barley in the Barn, waſh thy ſelf therefore, and anoint thee, and put thy Raiment upon thee, and get thee to the Barn, and keep thy ſelf cloſe, until he have left eating and drinking. And when he goeth to ſleep, mark the place where he layeth him down: And when he is a-ſleep, go and liſt up the Cloaths ſoftly at his Feet and lay thee down, and he ſhall tell thee what thou ſhalt do. So when *Ruth* had done all things according to her Mother-in-laws teaching: *Boaz* about Midnight waked out of his ſleep, and feeling one lye at his Feet was afraid, and groping with his Hand, he asked who it was. I am *Ruth* (quoth ſhe) thine Handmaid, ſpread therefore the Wing of thy Garment over thine Handmaiden, for thou art next of my Kin. Now bleſſed art thou (quoth *Boaz*) for thou haſt ſhewed more goodneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young Men, were they poor or rich. And now my Daughter fear not, I will do unto thee all that thou requireſt: For thou art well known to be a Woman of vertue. Howbeit, there is one nearer of Kin to thee than I, if he will do the Kinſman's part unto thee, well, let him do it: If he will not, then will I. And ſo in the Morning, he gave her ſo much Corn as ſhe could carry home. And ſhortly after ſhe became his Wife, and in proceſs, brought him forth a Son called *Obed*, which was the Father of *Jeſſe*, the Father of *David*. Read the ſtory of *Boaz* and *Naomi*. Ruth, *watered, or filled.*

Ruth 2. cap.

3. cap.

4. 13.

SADOK,

S.

SADOK, the Son of *Ahitub*, was Father to *Shallum* and *Ahimaaz*, and one of the Priests that governed the Ark of GOD, which he carried out of *Jerusalem* with *David* what time as he fled from his Son *Absalom*. And when *Zadok* had brought the King over the Brook *Kidron*, he desired him to return again with the Ark into the City, that from him and *Abiathar* he might have word of all things that *Absalom* and *Achitophel* determined against him. And so he returned with the Ark to *Jerusalem*, and there remained *David*'s faithful man, in all things that he had commanded him. And when he had knowledge of *Absalom*'s overthrow, he then exhorted all *Israel* and *Juda*, to remember the kindness of *David* their Soveraign Lord and King: who had so many times delivered them out of the hands of their enemies, that now like true, faithful and obedient subjects, they would fetch him home again, and restore him to his kingdom. By whose godly exhortation, the hearts of all *Juda* were bowed to *David*, even as the heart of one man. This *Sadok* was ever a faithful Priest, and never swerved from *David*. For in the end when *Adonijah* took upon him to reign as King (his Father *David* being old and alive) *Zadok* consented not unto him, but according to *David*'s will and commandment, anointed *Solomon* King, who afterward promoted him into the room of *Abiathar* which had the High Priests office. Sadoch, *or* Zadok, *Justified, or just.*

2 *Sam.* 8. 17.
15. 24, *&c.*
19. 11.
1 *King.* 1. 8, 38, *&c.*
2. 35.

Shallum, the Son of *Jabesh* conspired against *Zachariah*, and slew him, and raigned in his stead. In the xxxix. year of *Azariah* King of *Juda* began *Shallum* his raign over *Israel*, and had not raigned one Month, but *Menahem* rose up against him, and slew him in *Samaria*, and

2 *King.* 15. 10, 13.
There is another of this name, the Husband of *Hulda* the Prophetess, 2 *King.* 22. 14.

and reigned in his ſtead. Shallum, *Peaceable.*

2 *King.* 18. 9, &c. **Salmanaſar,** King of *Aſſyria*, came in the ſeventh year of *Hoſhea* King of *Iſrael*, and beſieged *Samaria*, and in the third year (which was the ninth year of *Hoſhea*) he wan it, and took *Hoſhea* priſoner, and carried him away into *Aſſyria*. Salmanaſar, *Peace bound.*

2 *Sam.* 12. 24. 1 *King.* 1. 30, 39. 2. *cap.* 25. ver. 34. ver. *ult.* 3. *cap.* **Solomon,** the Son of *Bathſheba* was ordained to reign after his Father *David*, and anointed King over *Iſrael*, by *Sadok* the Prieſt, and *Nathan* the Prophet. Who being ſtabliſhed in his Kingdom, began to miniſter Juſtice: firſt upon *Adonijah* his Brother, which had aſpired to the Kingdom. Secondly, upon *Joab*, which had ſlain *Abner* and *Amaſa*, and conſpired with *Adonijah*. Thirdly, upon *Shimei*, which had curſed *David* his Father. This King was ſo dearly beloved of God, that in a dream he appeared to him, and bad him ask whatſoever he would, and he ſhould have it. Then *Solomon* conſidering in himſelf that he was but young, and that (being called to the office of a King) how hard a thing it was to govern the whole multitude of the People well, deſired of God to give him an underſtanding heart, to judge the People, and to diſcern between good and evil. Which thing pleaſed the Lord ſo well, that he gave him not only a wiſe and an underſtanding heart, but alſo riches and honour, wherein he excelled all other Kings that ever were before or after him. And that he paſſed all men in wiſdom and underſtanding, doth manifeſtly appear by the wiſe ſentence he gave upon the living Child, that the two Harlots ſtrove for before him. And alſo by his three thouſand Parables, and his thouſand and fifty Songs, wherein were declared ſuch wiſe and grave ſentences, that all the world (hearing thereof) came to ſee his preſence, and to hear his wiſdome, which did ſo far exceed the wiſdome of *Ethan*, *Heman*,

4. *cap.*

man, *Chalcal*, and *Darda* (four of the notableſt men then living in all the world) that they fell a wondering, and ſaid, that the great fame that was bruted of his wiſdome and royalty before they came forth, was nothing to be compared with that they had now both heard and ſeen. And as he did exceed all men in wiſdom, ſo he did all other in riches. For he had xii. Officers which provided Victuals for his houſhold every Moneth in a year. And his ordinary expences every day was thirty quarters of Manchet flour, and ſixty quarters of Meal, ten ſtalled Oxen, and twenty out of the Paſture, and an hundred Sheep, beſide Harts, Bucks, wild Goats, Capons, and Fowls. He had forty thouſand Horſes, and xii. thouſand Horſemen to keep them. The weight of Gold that came every year out of *Ophir* to *Solomon*, was ſix hundred three-ſcore and ſix talents of Gold, beſide that which Merchants and other Men brought him. Whereof he had ſo great abundance, that he made the Furniture of the Lord's Temple all of clean Gold. Yea, there was not ſo much as a drinking-Pot in all his own Houſe, but it was of Gold: And as for Silver, he made it as plentiful as ſtones in the ſtreet. But notwithſtanding all this his wiſdom and riches, which God had given him, yet at the laſt he fell to loving of outlandiſh Women (contrary to the Law of *Moſes*) whereof he took ſo many, that he had ſeven hundred Queens, and three hundred Concubines, which turned his heart to ſtrange gods, and made him of a wiſe King a ſtark fool, and great Idolater, for the which his horrible offence, he loſt the favour of God. And when he had reigned forty years he dyed, and was buried in the City of *David*, and his Son *Rehoboam* ſucceeded. Solomon, *peaceable*. *Nathan* the Prophet, called him *Jedidiah*, beloved.

10. cap.

11. 1, &c.

Shamgar, the Son of *Anath* delivered *Iſrael* from the *Philiſtines*, and ſlew ſix hundred of them with an Oxe goade. Judg. 3. *ult.*

goade. Samgar, *desolation of the stranger.*

Judg. 13. 24. 14. cap.

Samson, the Son of *Manoah* of the Tribe of *Dan*, was born in the City of *Zorah*, and became a mighty strong man. On a time as he went to the City of *Timnath*, and saw a Woman of the *Philistines* which liked him well, he intreated his Parents to have her to his Wife. Who not contented therewith reproved him, saying: Is there never a Wife among the Daughters of thine own People and Brethren, but thou must take a Wife among the uncircumcised *Philistines?* Well (said *Samson*) let me have her, for she pleaseth me well. Then his Parents (not knowing it was the Lord's doing, that he should seek an occasion against the *Philistines*) went with their Son to *Timnath* to see the Woman: And by the way going, *Samson* (unknown to his Parents) slew a Lyon which came ramping upon him, and so went forth with them and talked with the Woman. And a few days after, as he came again to receive his Wife, he turned aside to see the Carkase of the Lyon, and found in the Belly thereof, a swarm of Bees and Hony, whereof he took in his hand, and went eating to his Father and Mother, and gave them part of the Hony. And when the Feast-day of his marriage was come, he said to thirty young Men of his Guests: I will put forth a Riddle unto you, and if ye can declare it me within the seventh day of the Feast, I will give you thirty sheets, and thirty change of Rayment, and if ye cannot, then shall you give me the like: The Riddle is this: Out of the eater came meat, and out of the strong came sweetness. And when the seventh day was come, and the Men had not yet found out the Riddle, they perswaded *Samson*'s Wife to get it out of her Husband and tell it them, who never rested flattering of *Samson* and weeping before him till he had told her. Then they (being taught of her) went to *Samson* before the Sun was down, and said: What

A Riddle.

is

is sweeter than hony? and what is stronger than a Lyon? Then said *Samson*: If ye had not plowed with my Heifer, ye had not found out my Riddle. And so he went out to the City of *Askelon* (one of the chiefest Cities of the *Philistines*) and slew thirty men, and gave the spoil of them to those that had expounded his Riddle, and so got him home to his Father's house half displeased with his Wife. After a while, he went to visit his Wife with a Kid, but when he came, his Father in law had given her to another, thinking that *Samson* had hated her, and bad him take the younger (which was fairer) in her stead. Then *Samson* having good occasion given him against the *Philistines*, went out and caught three hundred Foxes, and fastened tail to tail, and put a Firebrand between the two tails, which he set on fire (and so sent them into the *Philistines* Corn, and burnt it up, with their Vineyards, Olives and all. The *Philistines* (knowing that *Samson* had done it) went and set fire on his Father-in-law's house, and burnt both him and *Samson*'s wife with all that ever they had. And sent three thousand men of *Juda* (who were then under the *Philistines*) to *Samson*, to bind him and to bring him to them. And when (by his sufferance) they had bound him, and brought him to the *Philistines*, they gave a great shout when they saw him, whereat *Samson* brake asunder his bands, as though they had been but flax. And took up a rotten Jawbone of an Ass, and laid so about him, that he slew a thousand *Philistines* ere he rested. And being sore athirst, God made water come out of a tooth in the Jawbone, and so refreshed him. After this, he got him to the City of *Gaza*, and lodged in a Womans house that sold victuals: And when he perceived the Citizens to watch and to go about to kill him, he got him up about midnight, and went to the gates of the City, which he rent off, bars and all, and laid them upon his shoulders, & carried them up to the top of an high hill before *Hebron*.

Judg. 15. cap.

16. cap.

Finally,

Finally, through his inordinate affection to *Dalilah* his Wife, he loſt God's excellent gift, and ſo was betrayed to the *Philiſtines*, who took and put out his eyes and caſt him in Priſon, where they made him to grinde like a ſlave. And when the great day of the *Philiſtines* came, that they ſhould hold their Feaſt to their god *Dagon*, they ſent for *Samſon* out of priſon, to play before them and to make them laugh. The houſe was full of Men and Women, ſo many that in the roof of the ſame, there was about three thouſand to behold *Samſon* while he played before the Lords and great men. And as he ſtood between the great Pillars which bare up all the houſe, he called upon God in his mind, ſaying: O Lord think upon me, and ſtrengthen me at this time only, that I (according to my vocation executing thy judgment) may be avenged on the *Philiſtines* for my two eyes. And with that he caught the Pillars in his hands, ſaying: Let me loſe my life with the *Philiſtines*; and ſo ſhook the Pillars with all his might, and brought down the houſe upon them, and killed them all. Then his brethren hearing thereof, came and took up the body of *Samſon* and buried him with *Manoah* his Father, after he had judged *Iſrael* twenty years, who had been in ſubjection under the *Philiſtines* forty years. Samſon, *there the ſecond time, becauſe the Angel appeared the ſecond time, at the prayer of his Father.*

1 Sam. 1. 20. 28. **Samuel**, the Son of *Elkanah* and *Hannah*, was the next Judge after *Eli*, and the laſt that judged *Iſrael*. And becauſe his Mother had asked him of God, therefore ſhe called his name *Samuel*. And when he was able to do any miniſtration in the Temple, his Mother brought him to *Eli*, and gave him unto the Lord, according to her promiſe. And ſo *Samuel* miniſtred unto the Lord before *Eli*: And one day as he laid him down to ſleep in the Temple, the Lord called him: And *Samuel* (thinking

3. cap.

it

it had been his Maſter) ran to *Eli*, to know his pleaſure, who ſaid he called him not. And at the third time when *Samuel* came to his Maſter again, *Eli* ſaid unto him: Go and lay thee down once more, and if he call thee again, then ſay thou: Speak Lord, for thy ſervant heareth. And when the Lord had called him the fourth time, and had opened unto him all that he had determined againſt the houſe of *Eli* (for not correcting his Sons for their great wickedneſs) *Samuel* went to his Maſter *Eli*, and (at his commandment) told him every whit what the Lord had ſaid. Now *Samuel* (being the Lord's Prophet) judged the People, and was both loved and feared of them. And when he began to wax old, and was not able to bear the burden, he made his two Sons (*Joel* and *Abiah*) Judges over *Iſrael*, thinking that they would imitate his ſteps: But contrariwiſe, they were ſo covetous, that (for lucre ſake) they perverted all true juſtice: whereupon the Elders of *Iſrael*, perceiving *Samuel* to be old, and his Sons given all to covetouſneſs, went to *Samuel*, deſiring of him that they might have a King to raign over them as other Nations had. Then *Samuel* (hearing them ſpeak of a King) was ſore diſpleaſed. But nevertheleſs, at the Lords commandment, who bad him make them a King, he firſt declared to them the office and authority of a King, and then anointed *Saul* to be their King and Governour, whom he ſent to *Gilgal*, commanding *Saul* to tarry there ſeven days, and then he would come and tell him what he ſhould do. And on the ſeventh day when *Samuel* came to *Saul*, and ſaw he had offered before he came, he asked him what he had done: Quoth *Saul*, when I ſaw the People begin to ſcatter from me, and that thou tarriedſt ſo long, I offered burnt-offerings, leſt the *Philiſtines* ſhould come upon me, before I had made my ſupplication unto the Lord. Now (ſaid *Samuel*) thou haſt played the fool. For if thou

8. cap.

1 Sam. 10. 8. 13. 8, 9, &c.

hadſt

haddeſt kept the Lord's commandment, he would have ſtabliſhed thy Kingdom for ever: But now it ſhall not continue. For the Lord hath ſought him out a man, after his own heart, which ſhall rule the People; and ſo
15. cap. *Samuel* departed to his houſe at *Gibeah*. After this, when *Saul* had broken the Lord's commandment, in ſaving *Agag* King of the *Amalekites* alive, and had made a ſacrifice unto the Lord of their beſt Sheep and Cattel which he reſerved: *Samuel* came, whereof the King was very glad, and told him that he had fulfilled the Lord's commandment: But what meaneth then (quoth *Samuel*) the bleating of the Sheep and noiſe of Oxen that I hear? There are (quoth he) the beſt Sheep and Oxen that the People hath ſpared to ſacrifice unto the Lord, but the reſt have we deſtroyed. Then ſaid *Samuel*: Did not the Lord when thou wert little in thine own eyes, make thee King over *Iſrael*, and gave thee a charge, utterly to deſtroy thoſe ſinners the *Amalekites*? And wherefore haſt thou obeyed the People and not the Lord? I have (quoth he) done all that the Lord commanded me, and ſaved none but *Agag*: Hath the Lord (quoth *Samuel*) as great pleaſure in burnt ſacrifices and offerings, as when the voice of the Lord is obeyed? Behold, to obey is better than ſacrifice, and to hearken is better than the fat of *Rams*: for rebellion is as the ſin of Witchcraft, and ſtubbornneſs is as the wickedneſs of Idolatry: And becauſe thou haſt caſt away the word of the Lord, therefore hath the Lord caſt away thee from being King. Then ſaid *Saul*: I have ſinned and gone further than the ſaying of the Lord, therefore take away my ſin, and turn again with me, that I may worſhip the Lord. Nay (quoth *Samuel*) I will not return with thee: for thou haſt caſt away the Lord, and he hath caſt away thee. And as *Samuel* was turning himſelf to have gone away, *Saul* caught him by the lap of his Garment, and it rent: Then ſaid *Samuel*:

muel: the Lord hath rent the Kingdom of *Israel* from thee this day, and given it to a neighbour of thine, better than thy self: Nevertheless, through great intreaty of *Saul, Samuel* went with him. And when they had worshipped the Lord, *Agag* was brought to *Samuel,* who took and hewed him in pieces, and so departed to *Ramah:* where he mourned so long for *Saul,* till the Lord reproved him for it, and sent him to *Bethlehem* to anoint *David.* Which thing done, he went home again to *Ramah,* where he remained until he dyed.
Samuel, *heard of God.*

Sanballat, the *Heronite,* when he heard of the grant that *Nehemiah* had obtained of *Artaxerxes,* for the building of the Temple at *Jerusalem,* he was marvellously grieved therewith, and sought by all means how to lett the *Jews* of their purpose. Sanballat, *A Bush in a secret place, or in a privy corner.* 2 *Esd.* 2. 6. cap.

Sapphira, the Wife of *Ananias,* being of his Counsel in keeping away part of the price of a possession which they had sold, came unto *Peter* about three hours after her Husband, (ignorant of that which was done) unto whom *Peter* said: Tell me *Sapphira,* sold ye the Land for so much? yea, (quoth she) for so much. Why have ye (quoth *Peter*) agreed together to tempt the spirit of the Lord? Behold, the feet of them which have buried thy Husband, are at the door, and shall carry thee out. And with that she fell down and gave up the ghost. And the Officers came and carried her out and buried her beside her husband. Sapphira, *telling, or numbring.* *Act.* 5. 1, 8, &c.

Saul, the Son of *Kish* of the Tribe of *Benjamin,* was a goodly tall young man: who on a time as he was seeking his Fathers Asses, and could not find them, happened (by the provision of God) to go and seek 1 *Sam.* 9. cap.

out *Samuel*, to know of him ſome tidings of his Aſſes. And as he was going toward the City, it was told him of a great offering that ſhould be there, and how the People waited for *Samuel*'s coming to bleſs the ſame. And when *Saul* was come into the midſt of the City, he met *Samuel* coming toward him, going up to the Hill. And as *Samuel* beheld *Saul*, the Lord ſaid unto him: this is the Man which I told thee yeſterday, I would ſend this day unto thee, to be King of *Iſrael*. Then *Samuel* took him up with him to the Hill, and ſet him in the chiefeſt Seat among his Gueſts, and made him eat with them. And the Feaſt being done, he went
1 *Sam.* 10. and anointed *Saul* King, and told him what he ſhould do after his departure from him. And going from *Samuel*, the Lord gave him another manner of heart than he had before. So that he propheſied among the Prophets, and was ſo greatly honoured of all men, that af-
11. cap. ter he had delivered the City of *Jabeſh* out of the hands of *Nahaſh* King of the *Ammonites*, the People renewed his Kingdom, which God would have ſtabliſhed for ever, if he had not diſobeyed his commandment, in taking
15. cap. upon him to offer burnt-ſacrifice before *Samuel* came, and alſo to ſave *Agag* whom he was commanded to deſtroy. And for this his diſobedience, the Lord took his ſpirit from *Saul*, and gave it to *David*, and gave un-
16. 14. to *Saul* an evil ſpirit to vex him withal. Then *Saul* ſeeing the ſpirit of the Lord departed from him, and gone to *David*, he ſought by all means to deſtroy him, but never could come to his purpoſe. Finally, *Saul* being
28. cap. ſore cumbred with the *Philiſtines*, he went to an Enchanter (notwithſtanding he had expelled all of that Art before) to raiſe him up *Samuel*, who being raiſed up, told him, that for as much as he had diſobeyed the Lord, and not executed his fierce wrath upon the *Amalekites*, therefore had God forſaken him, and rent his Kingdom out of his hand, and given it to *Da-*

vid,

vid. And moreover (ſaith he to *Saul*) the Lord will deliver the *Iſraelites* into the hands of the *Philiſtines*, and to morrow ſhalt thou and thy Sons be with me. 31. cap.
And on the next day, *Saul* (being overcome of the *Philiſtines*, and his three Sons ſlain) for anguiſh of heart, fell upon his own Sword, and killed himſelf, after he had reigned forty years. Saul, *Required, or commended.*

Sarai, the Daughter of *Aram*, was *Abraham*'s Wife. *Gen.* 11. 29.
And perceiving that the Lord had reſtrained her from bearing of children, ſhe gave *Abraham* leave to take *Hagar* her Maiden to Wife. 16. cap.
But when ſhe ſaw her ſelf deſpiſed of her Maid (which had conceived) ſhe began to be ſo ſharp and quick with *Hagar*, that ſhe made her run away. Nevertheleſs, at the humble ſubmiſſion of *Hagar*, *Sarai* received her again. Then *Sarai* paſſing forth, till ſhe came to the age of four-ſcore and ten years, it chanced ſhe heard the Angel of the Lord (as ſhe ſtood in her Tent) ſay unto *Abraham*, that *Sarai* his Wife ſhould 18. 10.
have a child, which words ſeemed ſo impoſſible unto her, that ſhe laughed within her ſelf and ſaid: Is it of a ſurety that I ſhall bear a Son? Shall I now have pleaſure being old, and my Lord old alſo? And when ſhe had talked thus to her ſelf, the Angel of the Lord demanded of *Abraham*, wherefore his Wife did laugh, as though it were (quoth he) too hard a thing for God to perform his promiſe. Then ſhe being asked the queſtion, denyed it (for ſhe was afraid) ſaying, that ſhe laughed not. And ſo *Sarai* judging him faithful which had pro- 21. 1, 2, 3, &c.
miſed, brought forth a Son at the time appointed of God, and called his name *Iſaac*. And when the Child was born ſhe ſaid: GOD hath made me to laugh, and all that hear will laugh with me: Who would have ſaid to *Abraham*, that *Sarai* ſhould have given Children ſuck? for I have born him a Son in his old age.

After this, when *Sarai* perceived *Iſhmael* the Son of *Hagar* (as he played with *Iſaac*) to be a mocker, ſhe ſaid unto *Abraham*, put away this Bond-maid and her Son, for the Son of this Bond-woman ſhall not be Heir with my Son *Iſaac*. Finally, when *Sarai* had lived one hundred and ſeven and twenty years, ſhe died, in *Kiriath-Arba*. Which is alſo called *Hebron*. And was buried in the double Cave, which *Abraham* had bought of the Sons of *Heth*.

23. cap.

Sarah, the Daughter of *Raguel* had ſeven husbands one after another, which men, before they had lain with her, were all ſlain of the Devil *Aſmodius*, to the great diſcomfort and heavineſs of the young Woman. And yet the more to aggravate her ſorrow, her Father's Maidens (when ſhe did correct them for their faults) would ſlander her on this wiſe, ſaying: God let us never ſee Son nor Daughter of thee more upon earth, thou killer of thy Husbands, wilt thou kill us alſo as thou haſt done them? Which words were ſo grievous to *Sarah*, that ſhe got her up to an high Chamber of her Houſe, where ſhe continued three Days and three Nights in prayer, beſeeching God that he would vouchſafe to looſe her out of that rebuke, or elſe to take her out of the earth. For thou knoweſt (O Lord) that I never had deſire unto man, and that I have kept my ſoul clean from all uncleanly luſt: I have not kept company with thoſe that paſs their time in ſport, neither have I made my ſelf partaker with them that walk in light behaviour: nevertheleſs, an Husband have I conſented to take, not for my pleaſure, but in thy fear. Now peradventure, either I have been unworthy of them, or elſe were they unmeet for me: for thou happily haſt kept me for another Husband. And thus making her prayers to God, he heard her and ſent young *Toby* to be her husband, who being joyned together in Matrimony, lived all their days an holy life, in the fear

Tob. 3.

fear and laws of God.

Sheba, the Son of *Bichri* (aſſoon as *David* was reſtored to his Kingdom again) begun a new inſurrection, and got all *Iſrael* to follow him, ſave only the men of *Juda* which ſtuck faſt by *David:* and as he came into the City of *Abel* (to the which *Joab* followed him) the Governeſs of the City (being a Woman of wiſdom) ſmote off the head of *Sheba,* and threw it over the Wall to *Joab,* and ſo the commotion ceaſed. Sheba, *vanity, or little accounted of, or uproar.* 2 *Sam.* 20.

Sceva, was a *Jew* born, and the chief Prieſt among the *Jews.* This Man had ſeven Sons, who for lucre ſake, and to purchaſe unto themſelves a great name thereby, attempted to caſt out evil ſpirits by invocation of the name of the Lord *Jeſus,* as *Paul* did, ſaying unto the Man poſſeſſed, We conjure you in the name of *Jeſus* whom *Paul* preacheth, that ye depart out of the man: To whom the ſpirit anſwered and ſaid: *Jeſus* I know, and *Paul* I know, but who are ye? And as ſoon as he had ſpoken theſe words, the man in whom the evil ſpirit was, ran upon them, and got the upper hand on them. In ſo much that they had much ado to eſcape with their lives, and ſcarce got at the laſt naked and wounded out of the houſe. And this example of the Sons of *Sceva* being bruted abroad among the *Jews* and *Gentiles,* many (which believed) came to *Paul* and confeſſed their offences. And beſide that, divers other which had uſed ſuch curious crafts of Conjurations, brought their books and burned them before all men, the price whereof were counted at fifty thouſand * Silverlings. *Act.* 19. 14.

* A ſilverling was in value about a groat ſterling, or more.

Shelah, the youngeſt Son of *Judah,* being grown to perfect age, and not given to *Thamar* in marriage according *Gen.* 38. 5, 11.

ding

ding to his Father's promiſe, was the occaſion of *Thamar*'s playing the Harlot with *Judah* her Father-in-law. Shelah, *diſſolving*.

*Gen.*11. 12, &c. **Selah**, the Son of *Arphaxad* (of the generation of *Shem*) was the Father of *Eber*, whom he begot when he was thirty years of age, and lived after the birth of *Eber* four hundred and three years. Which make in the whole four hundred and xxxiii. years.

*Gen.*9.18,23. 11. 10. He is called alſo *Melchiſedeck*. And did firſt build the City of *Salem*, which after was called *Jeruſalem*.

Shem, the eldeſt Son of *Noah*, received praiſe of his Father becauſe he covered his nakedneſs as he lay uncovered in his Tent. *Shem*, at the age of an hundred years, begot *Arphaxad* (two years after the Flood) and lived after, five hundred years.

2 *Sam.* 16. 5, &c.

Shimei, the Son of * *Gera* (of the kindred and houſe of *Saul*) dwelt in a City called *Bahurim*. And as it chanced *David* to flee thither for fear of his Son *Abſalom*, this man came out againſt him curſing and railing out of meaſure, with ſuch ſpiteful words as theſe: Come forth, come forth, thou bloud ſhedder, and man of *Belial*: The Lord hath brought upon thee now all the bloud of the houſe of *Saul*, in whoſe ſtead thou haſt raigned. The Lord hath delivered the Kingdom into the hand of *Abſalom* thy Son. And behold thou art come to thy miſchief, becauſe thou art a murtherer. And for all this, would *David* ſuffer no man to do him harm. So that *Shimei* went on ſtill, curſing and railing, and hurling of ſtones and dirt at *David* like a madman. But when the time came that *David* ſhould be reſtored to his Kingdom again, then *Shimei* (that in his adverſity was his moſt cruel enemy) was now in his proſperity one of the firſt that met him to bring him home again: And being paſſed over *Jordan*, he fell down flat before *David*, ſaying: Oh let not my Lord impute

impute wickedneſs unto me, nor remember the thing that thy ſervant did wickedly, when my Lord the King departed out of *Jeruſalem*, that the King ſhould take it to heart, for thy ſervant doth know, how that I have done amiſs: And therefore, behold, I am the firſt this day of all the houſe of *Joſeph*, that am come to go down to meet my Lord the King. So *David* forgave him. But when the time of *Davids* departure out of this world drew nigh, among all things which he ſpake to *Solomon* his Son, he remembred *Shimei*, ſaying: Behold, thou haſt here with thee *Shimei*, the Son of *Gera*, the Son of *Gemini* of *Bahurim*, which curſed me with an horrible curſe, in the day when I went to *Mahanaim*, but he came to me at *Jordan*, and I ſware unto him by the Lord that he ſhould not dye. But thou ſhalt not count him as unguilty, for thou art a Man of wiſdom and knoweſt what thou oughteſt to do unto him. His hoar head ſhalt thou bring to the grave with bloud. And ſo *Solomon* being ſet in his Kingdom called *Shimei* and ſaid: Build thee an houſe in *Jeruſalem* and dwell there. And ſee thou paſs not from thence any whither, for be thou ſure, that the day thou goeſt out, and paſſeſt over the River of *Kidron*, thou ſhalt dye, and thy bloud ſhall be upon thine own head. *Shimei* thanked the King, and dwelt in *Jeruſalem* the ſpace of three years, and then it chanced two of his ſervants to run from him to *Achiſh* King of *Gath*, whereupon *Shimei* ſadled his Aſs, and went for his ſervants, and brought them home again. Then *Solomon* hearing of his doings commanded *Benajah*, to put him to death, for the wickedneſs he had done to his Father *David*. Shimei, *bearing, or obedient.*

Here he ſaith, he was of the houſe of *Joſeph*, and before he ſaith, he was of the houſe of *Saul*. Of the Fathers ſide (ſaith *Lyra*) he was of the houſe of *Joſeph*, that is to ſay, of the tribe of *Ephraim*: but of the mothers ſide he was of the houſe of *Saul*.

Sennacherib, King of *Aſſyria* was a mighty Prince, which ſeeing that *Salmanaſar* his Predeceſſor had conquered the King of *Iſrael* and made them Tributaries, thought it good to ſet upon the King of *Juda*, who at that time. 2 *King.* 18. 13.

time was the godly and moſt noble *Ezechias*. And when *Sennacherib* had gotten into his hands all the chief Cities of *Juda* and *Benjamin*, ſave only *Jeruſalem*, he beſieged that alſo, with ſuch might and power, that *Ezechias* was fain to ſubmit himſelf to the mercy of *Sennacherib*, offering him tribute, ſo much as he would demand. Upon which offer, *Sennacherib* promiſed *Ezechias*, that if he would pay him three hundred talents of ſilver, and one of gold, his land ſhould be ſafe and in quiet, which promiſe he kept truly till the mony were payed. But as ſoon as he had received the money, he ſent back again three of the greateſt Captains he had, to make freſh War againſt *Ezechias*. And when they had pitched their Tents about *Jeruſalem*, they ſent for *Ezechias* to come and ſpeak with them, who fearing his own life, ſent three of his Noble-men unto them to know the matter. And when they had heard all the
2 *King.* 19. blaſphemous words of *Rabſhekah*, they returned and told them to *Ezechias*. Who hearing thoſe evil news, rent his cloaths, and put on ſackcloth, and fell proſtrate upon his face, and prayed unto the Lord to help him, and to have mercy upon his people, and beſide that, he ſent to *Eſay* the Prophet, deſiring him to pray unto the Lord for them: whoſe Prayer the Lord heard, and bad him go tell *Ezechias*, that the blaſphemous railing of *Rabſhekah* ſhould turn to his great ſhame, for he ſhould go home again without victory, and never a ſtroke ſtricken. And ſo Almighty God ſent his Angel which plagued the whole Army of the *Aſſyrians* with ſuch a Peſtilence, that in one Night there dyed 185. thouſand. At the which ſuddain death, *Rabſhekah* and all his Hoſt that were left, ran away. And then, *Sennacherib* got him to *Niniveh*, where at the laſt, being in the Temple, worſhipping his God *Niſroch*, his own Sons ſlew him. Sennacherib, *the buſh of deſtruction.*

Sehon,

Sehon, was King of the *Amorites*, whoſe Land bordered ſo upon the Land of *Canaan*, that *Moſes* could not paſs from the Deſart of *Cadeſh* to *Canaan*, but he muſt needs go thorow it; wherefore *Moſes* ſent Meſſengers to King *Sehon*, beſeeching him of licence to paſs thorow his land by the Kings highway, and he would neither hurt his Fields nor Vineyards, neither yet take ſo much as one drop of water for him and his Cattel to drink, but he would pay for it. Which reaſonable requeſt, *Sehon* refuſed. And thinking to have overcome *Moſes* and all his People (becauſe they were ſtrangers ſore laboured and wearied and knew not the Coaſt of his Countrey, neither the ſhifts of the Realm) he made out two great Armies againſt *Moſes*: Who hearing thereof was ſo afraid that he asked counſel of God what he ſhould do: And God bad him not fear, but fight manfully and boldly with them, for the victory ſhould be his. And ſo was *Sehon* with all his power and policy overthrown. Sehon, *a rooting out, or treading under foot.* *Numb.* 21. 21, 22, &c.

Sephora, and **Phua**, were two of the Chiefeſt Midwives in all *Egypt*, unto whom King *Pharaoh* gave a commandment, that whenſoever they did execute their office among the Women of the *Hebrews*, and ſaw in the birth a Man-child, they ſhould kill it. But they, (fearing God more than man) brake his commandment, and ſaved all the Men-children, laying for their excuſe unto the King, that the Women of the *Hebrews* were not as the Women of *Egypt*, but ſo ſtrong and lively Women that they were delivered before the Midwives came. And for this deed, God dealt mercifully with the Midwives, becauſe they feared him, and made them to proſper. *Exod.* 1. 15.

Sephora, *Fair.* Look, *Zephora.*

Sergius Paulus, the Lieutenant or Lord Deputy *Act.* 13. 7.

puty of *Cyprus*, was a prudent man, who nevertheleſs had been ſore ſeduced by one *Barjeſus* the great Sorcerer. And now, hearing the Goſpel to be ſowen thoroughout all the Country by *Paul* and *Barnabas*, was deſirous to hear it, whereupon he ſent for them: By whoſe preaching and great miracles that they did before him, he was at the laſt turned to the faith of Chriſt.

Gen. 4. 25. 5. 3. **Seth**, was the third Son of *Adam*, and gave himſelf all to vertue and godlineſs. His Father was at the age of an hundred and thirty years before he begot *Seth*. *Seth* was an hundred and five years old, before he begot *Enos*. He lived after the birth of *Enos* eight hundred and ſeven years. So that all the days of *Seth*, were nine hundred and twelve years. Seth, *ſet, or put*.

Seſac, look *Siſach*.

Gen. 34. cap. **Sichem**, the Son of *Hemor* the *Hivite*, raviſhed *Dinah* the Daughter of *Jacob*. For the which deed, *Simeon* and *Levi* (the Brothers of *Dinah*) ſlew both *Sichem*, and his Father *Hemor* with many more.

Dan. 3. cap. **Sidrach**, *Meſhach* and *Abednego*, were three of *Daniel*'s companions, and of the Children of *Juda*. Which three young men *Nabuchodonoſor* (at *Daniel*'s interceſſion) made Rulers over all the Officers in the Land of *Babylon*. And becauſe they would not fall down to the King's golden Image which he had made and ſet up to be worſhipped, they were accuſed to the King, as tranſgreſſors of his commandment. And being brought before the King, he ſtraitly charged them, to be ready the next day when they heard the noiſe of *Trumpets* and other Inſtruments of Muſick, to fall down and worſhip his Image as others did, or elſe they ſhould be caſt into the hot burning Furnace, and then let ſee (quoth he) what

what god is able to deliver you out of my hands. They answered and said: Oh *Nabuchodonosor*, we ought not to consent to thee in this matter: For why: our God whom we serve is able to keep us from the hot burning Furnace, (O King) and can right well deliver us out of thy hands: And though he will not, yet shalt thou know (O King) that we will not serve thy gods, nor do reverence to that Image which thou hast set up. The King hearing this, was so full of indignation, that he caused the strongest men that were in all his Host, to bind them hand and foot, and cast them into the Furnace, which Furnace was made so exceeding hot, that the flame of the fire destroyed those men that cast them in. And as the King looked into the Furnace after the men, he saw four walking at liberty in the midst of the Furnace, & the fourth man was like unto the Son of God to look upon. And being sore astonied thereat, he went to the Furnace mouth and said: O ye servants of God, come out of the Furnace. And when they were come forth, it could not be perceived, neither by the hair of their Heads, nor by the smell of their Garments, that ever any fire had touched them. And so the King praised the God of *Sidrach*, *Meshach* and *Abednego*, and promoted them to honour.

Silas, was a certain Disciple sent with *Paul* and *Barnabas* and other chosen brethren, to *Antioch* to pacifie the variance, which was there happened about circumcision. And after the falling out of *Paul* and *Barnabas* about *John Mark*, *Silas* became *Paul*'s companion, and fellow-labourer in the Gospel a great while, and was in bonds with him at *Philippi*, where they converted the Jayler and all the Prisoners, and were delivered as *Romans*. From thence they departed to *Thessalonica*, where the *Jewes* set the City in such an uproar against them, that *Paul* was fain to flye to *Athens*, leaving *Silas* behind him, with a precept, to make

Act. 15, 27, 32, 40. 16, 19, 25, 38. 17, 1, 14.

Act. 18. 5. ſpeed after him, who came to *Paul* at *Corinth*.

Gen. 30. 9, &c. **Silpah**, was Hand-maid or Servant to *Leah*, who being given (by her Miſtreſs conſent) to *Jacob* to Wife, brought him forth two Sons, *Gad* and *Aſher*. Silpah, *a Rheum or diſtillation at the mouth, or vileneſs.*

2 Cor. 1. 19. **Silvanus**, was a great ſetter forth of the Goſpel with *Paul* and *Timotheus*, as is mentioned in the firſt and ſecond Epiſtle to the *Theſſalonians* firſt Chapters.

Luk. 2. 25, &c. **Simeon**, was a bleſſed old man dwelling in *Jeruſalem*, which longed ſore for the coming of the *Meſſias*. And whereas he had prayed unto God, to give him the gift, that he might but once ſee him with his bodily eyes before he departed out of this world, he receive dan anſwer of the Holy Ghoſt, that he ſhould not ſee death until he had ſeen Chriſt with his fleſhly eyes (which he had ſeen many a day before with the eyes of his faith.) And when the time came that the Child *Jeſus* ſhould be brought into the Temple by his Parents, *Simeon* by the inſpiration of the Holy Ghoſt, came into the Temple a little before them, and when he had ſeen all things done by the Prieſt according to the law, he (of a godly zeal) took the Babe in his arms alſo, and ſaid: Lord, now letteſt thou thy ſervant depart in peace, according to thy promiſe: For mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people *Iſrael*. And when he had bleſſed the Babe, he ſaid to *Mary* the Child's Mother: Behold this Child is ſet to be the fall and upriſing again of many in *Iſrael*, and for a ſign which is ſpoken againſt. And moreover, the ſword ſhall pierce thy ſoul, that the thoughts of many hearts may be opened. Simeon, *hearing, or a perfect hearing.*

Simon,

Simon, the second Son of *Mattathias*, was a Man of great wisdom, and the High Priest among the *Jews*. He helped much his Brother *Judas* and *Jonathas* in the Wars, and after the death of *Judas*, he discomfited *Bachides*, and was made Captain over the *Jews* after the apprehension of *Jonathas*, and overcame *Antiochus*. But in the end, he was of *Ptolomy* his Son-in-law most traiterously murthered. 1 *Mac.* 2. 5. 9. 13. 16.

Simon, of the Tribe of *Benjamin*, being a Ruler of the Temple what time as *Onias* was the High Priest, went about to work much mischief in the City of *Jerusalem*. And when he saw that he could not overcome *Onias* and the other Priests that resisted him, he got him to *Apollonius*, which then was Governour of *Celosyria* and *Phenice*, and told him that the Treasury in *Jerusalem* was full of innumerable money, which did not belong to the provision of the sacrifice, and that it were possible that these things might come to the King's hands: But when this betrayer of the money and of his own natural Countrey, saw the great Plague that fell on *Heliodorus*, (which was sent for the money) and that his cursed device could take no place, then he fell to railing and slandering of *Onias*, reporting of him, that he had moved *Heliodorus* to that malicious enterprise, yea, so much increased his malice against the godly man *Onias*, that he could not speak well of him. Wherefore *Onias* (the malice of *Simon* compelling him thereunto) complained on *Simon* to *Seleucus* the King, to have him reformed. 2 *Mac.* 3. 4.

Simon, of *Cyrene*, the Father of *Alexander* and *Rufus*, was compelled to bear Christ's Cross when he went to his passion. It was the custome to make him that was condemned, to carry his Cross: And forasmuch *Matth.* 27. 32.

much, as *Jesus* was not able to do it for weakness, they took *Simon* as he came out of the field, and made him to bear it after *Jesus*.

Luk. 7. 36, 40. **Simon**, a certain Pharisee, invited *Jesus* to his Table. And *Jesus* sitting at meat with him, there came in a certain Woman with an Alabaster Box of Ointment, who stood behind him weeping, and began to wash his Feet with tears, and to wipe them with the hairs of her Head. That done, she kissed them, and anointed them with her sweet Ointment. Then *Simon* which had well marked all her doings, spake within himself, saying: If this man were a Prophet, he would surely have known, who and what manner of Woman this is which toucheth him, for she is a sinner: To whose thought *Jesus* answered, and said: *Simon* I have somewhat to say unto thee: say on Master (quoth he.) There was a certain Creditor which had two debtors, the one ought five hundred pence, and the other fifty: And when they had nothing to pay, he forgave them both, which of them therefore, tell me, will love him most? *Simon* said: I suppose that he will love him best, to whom he forgave most: Thou hast truly said (quoth he.) Then *Jesus* turning unto the Woman, said to *Simon*: Seest thou this Woman, I entred into thine house, and thou gavest me no Water to my Feet, but she hath washed my Feet with tears, and wiped them with the hair of her Head: Thou gave me no kiss; but she since the time she came in, hath not ceased to kiss my Feet. Mine Head with Oil thou didst not anoint, but she hath anointed mine Head with Ointment. Wherefore I say unto thee, that many sins are forgiven her, for she * loved much; to whom a little is forgiven, will love a little.

* Love causeth not remission of sins: but remission of sins causeth love.

Act. 8. 9, &c. **Simon Magus**, which had of a long time seduced the People of *Samaria* with his sorcery and witchcraft,

was

was had in ſo great eſtimation among the multitude, even from the higheſt to the loweſt, that they counted him God's fellow, and to work all things by his power: ſo much were they given to follow the illuſions of Satan, more than the truth of God. But when *Simon* had heard the preaching of *Philip*, and ſeen his miracles, and the number of People converted to the Faith of Chriſt, he was forced himſelf alſo (by the majeſty of God's word) to confeſs the truth. And ſo (to cover his hypocriſie) diſſembled to believe, and was baptiſed, and continued with *Philip*. But after this, when *Peter* and *John* were come from *Jeruſalem*, and had laid their hands on the People, by the which the Holy Ghoſt was given: *Simon* (coveting to have that gift as well as they) offered the Apoſtles money, to give him the power to do the ſame: To whom *Peter* ſaid: Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money: thou haſt neither part nor fellowſhip in this buſineſs, for thy heart is not right in the ſight of God: Repent therefore of this thy wickedneſs, and pray God that the thoughts of thine heart may be forgiven thee, for I perceive that thou art full of bitter gall, and wrapped in iniquity: Then ſaid *Simon*, pray ye unto the Lord for me, that none of theſe things which ye have ſpoken, fall on me. And ſo they left him full of malice and deviliſh poyſon, tyed in the bonds of Satan.

This *Simon Magus* was of ſo great eſtimation in *Rome*, that Images were erected to him as a God.

Of *Simon* the Son of *Onias*, whoſe praiſe is ſet out, *Eccluſ.* 50.

Simon, one of Chriſt's kinſmen. *Matth.* 13.

Simon the Tanner, with whom Saint *Peter* hoſted many a day. *Act.* 9. 43. 10. 6.

Simeon, ſurnamed *Niger*, which was one of the Prophets and Teachers, in the Congregation of *Antiochia*. *Act.* 13. 1.

Simon the *Cananite*, ſurnamed *Zelotes*, and one of the twelve. *Matth.* 10. 4. *Luke* 6. 15.

Syntyches,

Philip. 4. 2. **Syntyche,** was a certain Christian Brother, to whom *Paul* sent salutations from *Rome,* exhorting him and *Euodias* to be of one accord in the Lord.

1 *Esd.* 6. cap. **Sisinnes,** the under Sheriff in *Syria* and *Phenice,* with other Chief Rulers there, went to *Zorobabel* and his Companions the *Jews* (which were come by *Darius* licence, to build the house of the Lord at *Jerusalem* again) and demanded who had given them such commandment. And when they saw the *Jews* would not cease, then he (with others) sent their letters of com-
7. 1, 2, 3. plaint to *Darius* the King to know his pleasure. And when they had received the King's answer, *Sisinnes* with all the rest of the Rulers, obeyed the King's commandment, and helped the *Jews* with all diligence to build the sanctuary again, and so the work went forth and prospered.

1 *Kings* 14. 25. **Shisak,** King of *Egypt* came to *Jerusalem* in the fifth year of the reign of *Rehoboam,* with twelve hundred Chariots, and threescore thousand Horsemen, and People innumerable, and spoiled the Temple of the Lord, and the King's house, and took away all the Treasure in both, with the shields of gold, which *Solomon* had made, and so departed. Shisak, *an empty, or a void sack, or bag.*

Judges 4. cap. **Sisera,** was the general Captain of King *Jabin's* Host. And trusting in the great strength of his Chariots of Iron (which were nine hundred) and power of his men, he went against the Children of *Israel,* thinking to have over-run them all. But God so wrought with the holy Propheteſs *Deborah,* and with *Barak* her Captain, that they destroyed his Chariots with all his Host. So that *Sisera* himself was fain to flie on foot. And coming by the Tent of *Heber* (for there was peace between King

King *Jabin* and the houſe of *Heber*) he turned in. And being ſore athirſt, he deſired *Jael* the Wife of *Heber* to give him ſome drink: and ſhe brought a Bottle of Milk, and gave it him to drink, and when he had drunk, and was laid down to take his reſt, he ſaid to *Jael:* Go (I pray thee) and ſtand in the Tent-door: And when any doth come to enquire of thee, if there be any man here, ſay nay. And ſo thinking he had been ſafe enough, took his reſt, and fell aſleep. Then *Jael* with a Nail which ſhe drove into his Head, ſlew him. Siſera, *he that ſeeth a Swallow.*

Shoby, the Son of *Nahaſh* out of *Rabbah* the City of the Children of *Ammon*, and *Machir* the Son of *Ammiel* out of *Lo-debar*, and *Barzillai* the *Gileadite* out of *Rogel*, what time as *David* lay with his People in the Wilderneſs of *Mahanaim*, hungry, weary, and thirſty, brought unto him Bedding, Wheat, Barley, with all other neceſſaries, to eaſe and refreſh *David* and his Men, in that time of adverſity. *2 Sam. 17. 27, 28, 29.*

Soſthenes, of whom Saint *Paul* maketh mention in his firſt Epiſtle to the *Corinthians*, firſt Chapter, was the chief Ruler of the Synagogue in the City of *Achaia*, againſt whom the *Greeks* had ſuch indignation, for taking *Paul*'s part againſt the *Jews*, that they fell upon him, before the Judges feet (where *Gallio* the Lord Deputy ſat) and ſmote him: And *Gallio* not caring for thoſe things, let them alone, and would not meddle with the matter. *Act. 18. 17.*

Stachys, to whom *Paul* (in his letter of commendations) ſendeth greeting, ſaying: Salute *Urban* our fellow-helper in Chriſt, and *Stachys* my beloved. *Rom. 16. 9.*

Stephanas was a faithful lover of Chriſt and his doctrine, *1 Cor. 16. 15, 16, 17.*

doctrine, in whose commendation, *Paul* to the *Corinthians* writeth thus: Brethren ye know the house of *Stephanas*, and of *Fortunatus* and *Achaicus*: how that they are the first-fruits of *Achaia*: And that they have appointed themselves to minister unto the Saints: I beseech you that ye be obedient unto such, and to all that help and labour. I am glad of the coming of *Stephanas* and *Fortunatus*, and *Achaicus*: for that which was lacking unto me on your part, they have supplied. For they have comforted my spirit and yours: Look therefore that ye know them that are such.

Act. 6. **Steven**, a Man full of faith, and of the Holy Ghost, was one of the seven Deacons chosen in the Congregation, to make provision for the poor, which did great Wonders and Miracles among the People. Against whom arose certain of the Synagogue, which were called *Libertines*, *Cyrenians*, and of *Alexandria*, *Cilicia*, and *Asia*, which disputed with him. And when they could not resist his wisdom, and the spirit of God wherewith he spake, they accused him of blasphemy against God and *Moses*, and brought him before the Council with their false witnesses ready, which said: We heard this fellow speak blasphemous words against this holy place and Law, saying that *Jesus* of *Nazareth* should destroy this place, and change the Ordinances which *Moses* gave us. And all the Council looked stedfastly upon him, and saw his face, as it had been the face of an
7. cap. Angel. Then *Steven* (for as much as he was accused to be a denyer of God) made an earnest answer unto his accusation, in the end whereof, the Council waxed so angry against him, that their hearts clave asunder, and gnashed on him with their teeth. But he (being full of the Holy Ghost) looked stedfastly up with his eyes into heaven, and saw the glory of God, and *Jesus* standing at the right hand of God, and said: Behold, I see Heaven

open, and the Son of Man ſtanding on the right hand of God, with the which, the People gave a great ſhout, and ſtopped their ears, and ran upon him all at once, and carried him out of the City to put him to death. And as they ſtoned him, he ſaid: Lord *Jeſu* receive my ſpirit. And kneeling down, cryed with a loud voice: Lord lay not this ſin unto their charge: And ſo fell aſleep in the Lord.

Suſanna, the Daughter of *Helchias*, was a very fair Woman, given to all vertue and godlineſs. Her huſband's name was *Joachim*, a Man of great reputation among the *Jews*. In the firſt year that *Suſanna* was married, there were two Judges made which reſorted much to *Joachim*'s houſe, and all ſuch as had any thing to do in the Law, came thither unto them. Theſe two Judges (being wicked men) were ſo wounded with the love of *Suſanna*, and burned ſo in luſt after her, that they could not tell what to do: But neither durſt tell the other his grief, nor yet (for ſhame) utter their inordinate luſt unto her. And ſo on a day, when they had ſat long in *Joachim*'s houſe about matters of the Law, and waited for to have their purpoſe on *Suſanna*, and could not, they brake up and went home to dinner. And at their return again together, the one brake to the other their whole minds, and appointed a time, when they might take her alone. And when they had ſpyed out a convenient time, that *Suſanna* went into the Garden (as her manner was) with two of her Maidens only, to waſh her ſelf, theſe two hid themſelves in the Garden againſt her coming. And aſſoon as the Maidens had ſhut the Orchard-doors, and were gone for Oyl and Sope for their Miſtreſs, the two Elders came upon *Suſanna*, and ſaid: The Garden doors be now ſhut that no man can ſee us, and we burn in luſt towards thee, therefore conſent, and lye with us; if thou wilt not, we will bear *Suſanna* 1.

witneſs againſt thee that a young Man was in the Orchard with thee, and therefore thou ſenteſt away thy Maidens. Then *Suſanna* ſighed and ſaid: If I do follow your minds, it will be my death: and if I conſent not unto you I cannot eſcape your hands. It is better for me to fall into your hands without the deed doing, than to ſin in the ſight of the Lord. And with that cryed out with a loud voice, and the Elders cryed out againſt her; which clamour on both parties was ſo great, that it was heard among the Servants without, which ran to the Orchard door and burſt it open, to ſee what the matter was: And when the Servants had heard the Elders report of *Suſanna*, they were greatly aſhamed, for there was never ſuch a report made of *Suſanna* before. And ſo on the next morrow, the two Elders (full of miſchievous imaginations) declared the matter to *Joachim* her husband to bring her to death. And when ſhe was come with her Father and Mother, her Children and all her kinred, to be judged according to the law, ſhe ſtood before the two wicked Judges with her Face covered, who commanded to take the Cloth from her face, that at the leaſt they might be ſatisfied with her beauty: which thing being done, the Judges ſtood up and laid their hands upon the head of *Suſanna*, ſaying: As we were walking in the Orchard alone, this Woman came in with her two Maidens, whom ſhe ſent away from her, making faſt the Orchard door after them. Then ſtarted there up a young Fellow which lay hid in the Garden, and went unto her, & lay with her. Then we which ſtood in a corner ſeeing this wickedneſs, ran unto them, and ſaw them as they were together, but we could not hold the fellow, for he was ſtronger than we, and got open the door and leaped out: And when we demanded of her what fellow it was, ſhe would not tell us: This is the matter, and we be witneſſes of the ſame. Then *Suſanna* cryed out and ſaid: O everlaſting God, thou ſearcher

of

of hearts, thou that knoweſt all things before they come to paſs, thou woteſt that they have born falſe witneſs againſt me: And behold, I muſt dye, whereas I never intended any ſuch thing, as theſe Men have maliciouſly imagined againſt me. And as ſhe was led toward the place of execution, the Lord of Heaven which heard her prayer, raiſed up the ſpirit of a little Child called *Daniel*, who cryed with a loud voice, ſaying: I am clean from the blood of this Woman. And when the People heard that, they ſtayed to know of the Child what he meant by his words. O ye Children of *Iſrael* (ſaid he) are ye ſuch fools, that without examination and knowledge of the truth, ye have condemned a Daughter of *Iſrael?* return again to Judgment, for they have born falſe witneſs againſt her. Then the People went back again, and the Elders took *Daniel*, and ſet him among them in Judgment. Who, when he had commanded the two falſe witneſſes to be ſevered that he might examine them, he called the one before him and ſaid: O thou that art old in a wicked life, now thy ſins which thou haſt committed afore-time, are come to light: Tell me under what Tree thou ſaweſt this Woman and the young fellow together? he ſaid, under a Mulberry Tree. Now verily (quoth *Daniel*) thou haſt lied, and art worthy of death, in that thou haſt oppreſſed the innocent, and haſt let the guilty go free, contrary to the words of the Lord, which ſaith: The innocent and righteous, ſee thou ſlay not. Then he called the other and ſaid: O thou ſeed of *Canaan*, but not of *Juda*, Beauty hath deceived thee, and luſt hath ſubverted thine heart: Thus have ye dealt with the Daughters of *Iſrael*, and they (for fear) conſented unto you, but the Daughters of *Juda* would not abide your wickedneſs: Now tell me, under what Tree didſt thou take them companying together? He anſwered, under a Pine Tree: Now verily ſaid *Daniel*, thou haſt lied alſo againſt thine

thine head. The Meſſenger of the Lord ſtandeth waiting with the Sword to cut thee in two, and ſo to deſtroy ye both. And with that the whole Aſſembly cryed with a loud voice, and praiſed God, which ſo miraculouſly had preſerved *Suſanna* that day. And ſo fell upon the two wicked Judges, and according to the law of *Moſes*, put them both to death.

Suſanna, one of thoſe godly Women which followed Chriſt and his Apoſtles, relieving them with her ſubſtance, as much as lay in her power.

T.

Matth. 10. 3. THADDÆUS, was one of the twelve Apoſtles. Thaddæus, *praiſing, or confeſſing.*

Act. 14. 1, 2, *&c.* **Tertullus**, was a certain Oratour, which *Ananias* the High-Prieſt had brought with him, to inform *Felix* the Ruler againſt *Paul*. And when *Paul* was brought forth, *Tertullus* began to accuſe him, ſaying: Seeing that we live in great quietneſs by the means of thee, and that many good things are done unto this Nation, through thy providence, we acknowledge it wholly and in all places moſt mighty *Felix* with all thanks. Notwithſtanding, that I be not tedious unto thee, I pray thee that thou wouldeſt hear us of thy courteſie, a few words: For we have found this man, a Peſtilent fellow, and a mover of debate unto all the *Jewes* throughout the World, and a maintainer of the Sect of the *Nazarites*: And hath alſo gone about to pollute the Temple, whom we took and would have judged according to our law: But the chief Captain *Lyſias* came upon us, and with great violence took him away out of our hands, commanding his Accuſers to come unto thee. Of whom thou mayſt (if thou wilt inquire) know the certainty of all theſe things, whereof we accuſe him. Tertullus, *a falſe reporter, or a teller of tails, a lyar.*

Terah,

Terah, was the Son of *Nahor*, the Son of *Serug*. He, at the age of ſeventy years, begot *Abraham*, but he had before by another Wife, *Nahor* and *Haran*. All the days that *Terah* lived were two hundred and five years. *Gen.* 11. 24, 25, 26, &c.

Terah, *Smelling.* Look in the ſtory of *Abraham*.

Tertius, was the name of him that wrote the Epiſtle of S. *Paul* to the *Romans*, while *Paul* indited it, ſaying on this wiſe: I *Tertius* ſalute you, which wrote this Epiſtle, in the Lord. Tertius, *a Latine word.* *Rom.* 16. 22.

Thamar, the Daughter of *David* was ſo beautiful a young Woman that *Amnon* her Brother fell ſick for her love. And when ſhe had viſited *Amnon* (at her Fathers commandment) and dreſt him certain meat, and brought it into his Chamber, he began to force her to lye with him. Then ſhe ſeeing that, ſaid: Nay, my Brother do not force me, for no ſuch thing ought to be done in *Iſrael*, commit not this folly. For whither ſhall I be able to go with my ſhame? And thou ſhalt be as one of the fools in *Iſrael*: Now therefore I pray thee ſpeak unto the King, and he will not deny me unto thee. Howbeit, *Amnon* would not hearken unto her voice, but being ſtronger than ſhe, forced *Thamar* and lay with her. And then was his hatred ſo great againſt her, that he thruſt her from him, and bad her get her out of his ſight: Well (ſaid *Thamar*) Thou haſt no cauſe thus to intreat me, for this evil, that thou putteſt me away, is greater than that thou didſt unto me. Nevertheleſs, there was no remedy, but out of his houſe ſhe muſt go. And when his ſervant had put her forth, and made faſt the doors after her, ſhe put aſhes upon her head, and rent her garment (which was of divers colours, and the manner of apparel that Kings Daughters, ſuch as were Virgins, did uſe to wear) and ſo went crying home to her Brother *Abſa-* 2 *Sam.* 13. 1, 2, &c.

Abſalom's houſe, where ſhe remained deſolate. Thamar, *a Palm-tree.*

Thamar, which was Daughter-in-law to *Judah*, the Son of *Jacob*, Read her ſtory, in the ſtory of *Judah*.

Thamar, the Daughter of *Abſalom*, 2 Sam. 14. 27.

Act. 5. 36. **Theudas**, was an Inchanter, and falſe deceiver, who by boaſting himſelf to the People, and promiſing of prodigious things, drew unto him a great company of Men, to the number of four hundred. Whoſe wicked enterpriſe (for as much as it proceeded of malicious ſpite) came to an untimely end. For both he himſelf ſuffered death and his partakers, ſome ſlain and ſome taken Priſoners. And ſo the reſt being ſcattered abroad, the ſect came to nought.

2 *King.* 16. 7, *&c.* **Thiglath Pileſer**, King of *Aſſyria*, who had received of *Ahaz* King of *Juda* a great Summ of Treaſure to come and help him againſt *Rezin* King of *Syria*, came to *Damaſcus*, and took the City, and ſlew *Rezin* the King there: And carried the People away to *Kyr*.

2 *Sam.* 8. 9, *&c.* **Thoi**, King of *Hamath* had a great enemy of *Hadarezar* King of *Zoba*. And when he heard how *David* had overcome and beaten him, he ſent his Son *Joram* to *David*, with Veſſels of Gold, ſilver and braſs, for a preſent, and to ſalute him with peace, and to give him thanks, for that he had fought with his ancient Enemy, and ſo valiantly overcome him.

Judg. 10. 1, *&c.* **Thola**, the Son of *Puah* of the generation of *Iſachar* dwelling in *Shamir* in Mount *Ephraim*, ſucceeded his Uncle *Abimelech*, and judged *Iſrael* three and twenty years, and was buried in *Shamir*. And after him roſe *Jair*. Thola, *a Worm.*

Thomas,

Thomas, otherwiſe called *Didymus* (which ſignifieth in *Engliſh* doubtful) was one of the twelve Apoſtles of *Chriſt*. Who (what time as the Diſciples diſſwaded *Jeſus* from going into *Jewry* again, foraſmuch as the *Jews* had lately ſought to ſtone him) ſaid: Let us alſo go, that we may dye with him. This *Thomas* doubting of the Reſurrection of *Chriſt*, ſaid unto his fellows which told him, that they had ſeen the Lord: Except I ſee in his hands the print of the Nails, and put my finger into the print (or place) of the Nails, and put my hand into his ſide, I will not believe. After eight days (*Thomas* being with the Diſciples) came *Jeſus* again, and ſtood in the midſt, ſaying: peace be with you: and ſaid to *Thomas*, put thy finger here and ſee my hands, and thruſt forth thy hand and put it into my ſide, and be not faithleſs but faithful. Then *Thomas* conceiving a full faith that it was the Lord, ſaid: Thou art my Lord and my God. Which confeſſion *Jeſus* did well accept and embrace, but yet withal to reprove the hardneſs of his belief, he ſaid unto him: *Thomas*, becauſe thou haſt ſeen me thou believeſt: Bleſſed are they that have not ſeen, and yet have believed. Thomas, *A twin.*

Matth. 10. 3. *John* 11. 16. 20. 24, &c.

Tiberius, was an Emperour, of whom Saint *Luke* maketh mention in his Goſpel, ſaying: That in the fifteenth Year of his Reign, the Word of God came to *John Baptiſt* in the Wilderneſs. Tiberius, *A good ſight or viſion.*

Luk. 3. 1.

Tychicus, was one of the Diſciples, which went out of *Aſia*, to *Troas*, where he abode *Paul*'s coming, who ſent him afterward to the *Epheſians*, and alſo to the *Colloſſians* with his Epiſtles, to inform them in what caſe he ſtood, and what he did in all things. Tychicus, *caſual, or coming by chance.*

Act. 20. 4. *Eph.* 6. 21. *Coll.* 4. 7.

1 *Mac.* 5. 6, &c. 8. ch. 10.

Timothy, was a certain Captain of the *Ammonites*, which was twice overcome and put to flight of *Maccabeus*, and at the third time so sore discomfited (through help of the five Men which God made to appear on Horseback, with Bridles of Gold leading the *Jews*, and two of them having *Maccabeus* between them) that *Timothy*'s Host were so confounded with blindness and so sore afraid, that they fell down and were slain of them, twenty thousand and five hundred Foot-men, with six hundred Horsemen, and he himself fain to take the strong hold of *Gazar*, to the which *Maccabeus* laid siege four days, and could not win it. Wherefore they within (trusting to the strength of the hold) fell to cursing and railing on the *Jews* with most spiteful words, and made so great cracks and boast of their strength, that on the fifth day, the *Jews* were so chafed in their minds, that with bold courage they scaled the Walls, and set the Ports on fire, and burnt those crackers and blasphemers, and got the Castle which was two days in destroying, where (at the last) they found *Timothy* (which was crept into a corner) and slew him, with *Cereas* his Brother, Captain of the Castle. Read the story of *Dositheus*. Timothy, *the honour of God, or he that honoureth God.*

Act. 16. 1.

Timothy, was a certain godly Disciple, whose Mother was a *Jew*, and his Father a *Grecian*. Of this Man there went so good a report of his vertuous living among the brethren of *Lystra* and *Iconium*, that *Paul* was much desirous to have him go forth with him in his Journey, wherefore he took and circumcised him, because of the *Jews* in those Quarters, which knew his Father to be a *Greek*. And so went *Timothy* forth with *Paul*, and (as he reporteth) even as a Son with the Father, bestowed he his labour with him upon the Gospel. He was a Man of great study and abstinence, through

Phil. 2. 9.

through the which he fell oftentimes ſick. And therefore *Paul*, to meaſure his abſtinence, exhorteth him to drink no longer water, but to uſe a little Wine. 1 *Tim.* 5. 23.

Tyrannus, was a certain School-maſter in *Aſia*, in whoſe School *Paul* diſputed daily by the ſpace of two years. Tyrannus, *Commanding, or a Prince, a Tyrant.* *Act.* 19. 9.

Titus, was S. *Paul*'s Diſciple, whom (for the excellent gifts that were in him) *Paul* loved as if he had been his own natural Son. And made him the chief Overſeer (or as ye would ſay Archbiſhop) of the Chriſtian Congregation in the noble Iſle of *Crete*. And in every City within the Iſle, *Titus* ordained an Overſeer (which we call a Biſhop) for the which cauſe, *Paul* preſcribed unto him, the true form of a Biſhop or Shepherd of Chriſt's Flock. Titus, *Honourable.* 2 *Cor.* 2. 13. 7. 6. 8. 6, 16. *Tit.* 1. 5, *&c.*

Toby, was a godly Man of the Tribe and City of *Nephtali*: And being brought into great captivity, in the days of *Salmanaſar* King of *Aſſyria*, yet would he not forſake the way of truth, nor worſhip the golden Calves (as others did) neither yet defile himſelf with the Heathens meat, but always kept his heart pure unto God. For the which, the Lord gave him ſuch favour in the ſight of *Salmanaſar* the King, that *Toby* had power to go where he would, and to do whatſoever he liſted. Then *Toby* having this liberty, went about comforting all thoſe that were in Priſon, both with his goods and godly exhortations. Such was his daily exerciſe to feed the hungry, to cloath the naked, and to bury the dead, with ſuch like deeds of Charity. And when the time came that *Sennacherib* (which hated the Children of *Iſrael*) raigned in his Father's ſtead, and in his wrath ſlew many of them: *Toby* buried their bodies, for the which the King commanded to ſlay him, and to take away his *Tob.* 1.

goods, who nevertheleſs (through friendſhip) eſcaped and fled. And after the Kings death, being ſlain of his
Tob. 2. own Sons within xlv. days after, *Toby* returned and was reſtored to his goods again, and called his kindred and friends together, and made a great feaſt. And ſitting at the Table with his Gueſts, one told him there lay an *Iſraelite* ſlain in the ſtreet, who then immediately leapt from the Board, and went faſting to the dead Corpſe, and brought him home to his houſe, where he hid him privily until the Sun was down, and then buried him. For the which deed his friends reproved him, becauſe he had been in danger but a little before, even for the like matter. But nevertheleſs, *Toby* (fearing GOD more than the King) would take the ſlain, and hide them in his houſe, and bury them at Midnight. Inſomuch that one time he was ſo weary with burying the dead, that he got him home, and laid him down beſide a Wall for wearineſs, where he fell aſleep: And ſo lying, there fell down upon his eyes, warm dung out of a Swallows Neſt, which took away his ſight, that he could not ſee, againſt the which plague of blindneſs he never grudged, but remained ſtedfaſt in the fear of God, giving him thanks as well for that, as other gifts of health. And this temptation God ſuffered to fall on *Toby*, for an example of patience to all that ſhould come after. Finally, of his great patience, deeds of charity, and
Tol. 14. 2, 3. other godly exhortations, his book is full. He loſt his ſight at the age of ſix and fifty years. And was reſtored at three-ſcore, ſo that he remained blind about four years. And lived after he had received his ſight two and forty years, and ſo he dyed at the age of an hundred and two years, and was honourably buried in the City of *Ninive*. Toby, *the Lord is good.*

Tob. 5. **Toby**, the Son of *Toby*, being brought up in the fear of God, followed the vertuous ſteps of his Father in

in all things. He was ſent to the City of *Rages* to one *Gabael* for certain Money which his Father had lent him. And (after many dangers by the way) was, by God's providence, whoſe Angel was his guide, married there, to the Daughter of *Raguel*, whoſe name was *Sara*. And when he had tarried with his Father and Mother-in-law, about fourteen days, he returned home with much ſubſtance, to the great conſolation and comfort of old *Toby* his Father, and *Anna* his Mother. After whoſe death (when he had remained at *Ninive* the ſpace of two and forty years) he departed with his Wife and ſeven Sons to the City of *Rages*, where he found his Father and Mother-in law, both living in great age, on whom he took the care until they died, and was Heir to all their Goods. And when this *Toby* had lived xcix. years, he dyed and was buried. After whoſe death, his Poſterity continued in ſuch an holy converſation of life, that they were beloved and accepted both of God and Man.

6. cap. 7. 8. 11. 14.

Toby, the *Ammonite* and Son-in-law to *Shecaniah*, was one that conſpired with *Sanballat* to hinder the building of *Jeruſalem*. For when *Sanballat* ſaid in deriſion of the *Jewes*: What do theſe weak *Jewes*? will they fortifie themſelves? Will they ſacrifice? Will they finiſh it in a day? Will they make the ſtones whole again out of the heaps of duſt, ſeeing they are burnt? Then *Toby* which ſtood beſide him ſaid: Although they build, yet if a Fox go up, he ſhall even break down their ſtone Wall. This *Toby* wrought all the ways he could, both by Letters and falſe Prophets hired for Money, to fright *Eſdras* from the work, but could not prevail.

2 *Eſd.* 2. 6.

Tryphena, and **Tryphoſa**, were certain godly Women, to whom Saint *Paul* (for their diligent labour in the

Rom. 16. 12.

the Gospel) sendeth greetings, saying: Salute *Tryphena* and *Tryphosa*, which Women laboured in the Lord.

Tryphena, *a fine, nice, or delicate Woman.*

1 *Mac.* 11. **Tryphon,** was a certain great Man which took part with King *Alexander* against King *Ptolemy*. And when *Alexander* was dead, *Tryphon* found the means to get his young Son *Antiochus* out of the hands of *Emascuel* the *Arabian* (who had brought him up) to reign in his Fathers stead. And when he had got the government of the young King, he conceived treason against him, which he thought could never be well brought to pass, so long as *Jonathan* (whom the King had made High Priest) was his friend, wherefore he sought to kill *Jonathan*, that he might come the easier by his wicked purpose. So *Tryphon* went to a place called *Bethsan*, at the which place *Jonathan* met him with forty thousand Men. Then *Tryphon* perceiving the great Host that *Jonathan* brought, was afraid, and thought it not best to meddle with him at that time, but to use some policy how to betray him. And so commanding all his Souldiers to be as obedient to *Jonathan* in all things, even as they would be unto himself, he received him honourably with great rewards. And being met together, *Tryphon* said to *Jonathan*: Why hast thou caused this People to take such travail, seeing there is no War between us? Therefore send them home again, and chose certain Men to wait upon thee, and come thou with me to *Ptolemais*, for I will give it thee, with other strong Holds, for that is the only cause of my coming, and so I must depart. Then *Jonathan* (believing *Tryphon*) sent away his Host, all save a thousand, and so went with *Tryphon* to *Ptolemais*. And assoon as *Jonathan* and his Men were entred the City, the Gates were shut and *Jonathan* put in ward, and all his Men were slain. After this, *Tryphon* went into the Land of *Judah* with

12. 39 40, &c.

1 *Mac.* 13.

with a great Host, having *Jonathan* with him in ward. And when he had knowledge that *Simon* stood up in the stead of his Brother *Jonathan*, and that he would come against him, he sent word to *Simon*, that whereas he kept *Jonathan* his Brother in ward, it was but for mony he ought in the King's account, and other business he had in hand. Therefore if he would send him an hundred Talents of Silver, and the two Sons of *Jonathan* to be their Father's surety, he would send him home again: But *Simon* knew his dissembling heart well enough. Yet nevertheless (lest he should be a greater enemy to the People of *Israel*, and say another day, that because he sent him not the Money and the Children, therefore is *Jonathan* dead) he sent him both the Money and the Children. Then *Tryphon*, having the Money and Children, kept *Jonathan* still, and shortly after put both the Father and his Children to death. Now *Tryphon* to bring his long intended purpose about, on a time as he walked abroad with the young King, he most traiterously slew him, and possessed the Realm, and crowned himself King of *Asia*, and did much hurt in the Land. Finally, *Tryphon* was so hated of all men, that when *Antiochus* the Son of *Demetrius* came upon him, the most part of his own Host forsook him and went to *Antiochus*, who never left persecuting of *Tryphon*, till he made him flee by Ship, where he was never seen more. Tryphon, *a delicate and fine man.* 15. cap.

Trophimus, was an *Ephesian* born, who went with *Tychicus* out of *Asia* to *Troas* to make all things ready against *Paul*'s coming, and abode there till *Paul* came, from thence they went with *Paul* to *Jerusalem*, where certain *Jews* which were of *Asia*, moved the People against *Paul*, complaining of him, that he had brought *Greeks* with him to pollute the Temple, because they saw *Trophimus* with him in the City, whom they, *Act.* 20. 4. 21, 28, &c.

they ſuppoſed *Paul* had brought into the Temple.

Gen. 4. **Tubal,** was the Son of *Lamech* by his Wife *Adah.* And was the firſt that invented the Science of Muſick, by the ſtrokes and noiſe of the hammers of his brother *Tubalcain* which was a Smith, and the firſt finder out of Mettal, and the working thereof. *Jubal* was his brother by Father and Mother, and *Tubalcain* only by the Father, for *Zillah* was his Mother. Tubal, *born, or brought, or worldly.* Tubalcain, *Worldly poſſeſſion.*

V.

Eſther 1. VASHTI, was a very fair Woman, and Wife to *Ahaſhuerus* (otherwiſe called *Artaxerxes*) King of *Perſia.* And becauſe ſhe would not come to the King when he ſent for her, a Law was deviſed and made by the ſeven Princes of *Perſia* and *Media.* That foraſmuch as it could not be choſen, but that this deed of Queen *Vaſhti* muſt needs come abroad into the ears of all Women, both Princes and others, and ſo deſpiſe their Husbands, and ſay: Thus and thus did *Vaſhti* to *Ahaſhuerus,* by which occaſion much deſpitefulneſs and wrath ſhould ariſe: The King ſhould therefore put her away and take another, to the end that all other Women (great and ſmall) ſhould hold their Husbands in more honour. And ſo ſhe was divorced from the King, and *Eſther* received in her place. Vaſhti, *Drinking.*

Rom. 16. 9. **Urban,** was a certain faithful Chriſtian Brother, to whom *Paul* ſent greetings, ſaying: Salute *Urban* our helper in Chriſt.

2 *Sam.* 11. **Uriah,** the *Hittite,* was a Man always (for the moſt part) imployed in the King's Wars with *Joab* the King's Captain-General. This *Uriah* had a fair Woman to his Wife called *Bathſheba,* whom King *David* (in

(in his absence) had got with Child. And when the King had knowledge that the Woman was conceived, he sent for *Urias* to come home. Who being come to the King, and had told him of all things concerning *Joab* and his Men of War: The King bad him go home to his house, and repose himself there a while with his Wife. And *Urias* being departed from the King, went not home to his Wife, but lay without the King's Gate, he and all his Men that night. And when on the morrow, the King had knowledge thereof, he sent for *Urias*, and demanded why he went not home. To whom he said: The Ark of *Israel* and *Juda* dwell in Tents, and my Lord *Joab* and the servants of my Lord, abide in the open Fields: shall I then go into mine house to eat and drink, and lye with my Wife? By thy life, and by the life of thy soul, I will not do this thing. Then he was commanded to tarry a day or two more, and the King wrote a Letter to *Joab*, the Tenour whereof was this: That he should set *Urias* in the fore-front of the Battel, where it was sharpest, to the intent he might be slain. And so *Urias* departed from the King, carrying his own death with him, and was soon dispatched out of his life. Urias, *the light of the Lord.*

Uriah, was the High-Priest in the time of *Ahaz* King of *Juda*. And having the pattern of an Altar sent unto him by the King from *Damascus*, to make him the like against his coming home, *Uriah* consented to the King's wicked mind, and made the Altar, and did whatsoever the King would have him to do, without any regard to the Laws of God. 2 *King.* 16. 10, 11, *&c.*

Uzzah, and *Ahio*, were the Sons of *Abinadab*, which waited upon the new Cart, whereon the Ark of God, (which was taken out of their Fathers house to be carried to the house of *Obed*) was laid. And forasmuch as *Uzzah* 2 *Sam.* 6. 3, 4, *&c.*

(of a good intent) put forth his hand to ſtay the Ark when the Oxen ſtumbled, the Lord ſmote him for his fault, that he dyed, even before the Ark.

Z.

Gen. 30. 19. 49. 13. ZABULON, was the ſixth Son of *Jacob* and *Leah*. Of whom his Father prophelied before his death, ſaying: *Zabulon* ſhall dwell by the Sea-ſide, and he ſhall be an haven for ſhips, his border ſhall be unto *Zidon*. Zabulon, *a dwelling*.

Luke 1. cap. Zachary, was a certain godly Prieſt in the days of *Herod* King of *Jewry*, which came of the courſe or Family of *Abiah*. And walked ſo perfectly in the Ordinances and Laws of the Lord, that no Man could juſtly complain of him. But he had no Child by his Wife *Elizabeth*, for ſhe was barren. And when his courſe came to burn incenſe (evening and morning according to the law) he went into the Temple. And as he was in prayer, an Angel appeared unto him, ſaying: Fear not *Zachary*, for thy Prayer is heard: And thy Wife *Elizabeth* ſhall bear thee a Son, and thou ſhalt call his name *John*, &c. Whereby, ſaid *Zachary*, ſhall I know this, for I am old and my Wife old alſo. I am *Gabriel* (quoth the Angel) which am ſent unto thee, to ſhew thee theſe glad tidings: And behold, thou ſhalt be dumb and not able to ſpeak, until the day that theſe things be performed. And ſo *Zachary* remained ſpeechleſs until the time came that his Wife brought him forth a Son. And when the Child ſhould be circumciſed, great controverſie was there about his name. Some would have him called *Zachary*, ſome by one name, ſome by another, and his Mother would have him called *John*, but to that would none agree, becauſe there was none of the kindred ſo named. Then they made ſigns to *Zachary*, how he would have his Son called: And he calling (by ſigns)

signs) for writing tables, wrote therein: His name is *John*. Whereat they all marvelled. And immediately the mouth of *Zachary* was opened, so that he spake and said: Praised be the Lord God of *Israel*, for he hath visited and redeemed his People, &c.

Zachariah, the Son of *Jeroboam* King of *Israel*, began his Raign in the eight and thirtieth year of *Azariah* King of *Juda*, and walked in the sins of *Jeroboam* the Son of *Nebat*, as did others before him. He had not raigned six Months, ere that *Shallum* conspired against him and slew him even in the face of the people, & raigned in his stead. This *Zachariah* was the fourth and the last King of the generation of *Jehu*, which the Lord had promised should sit on his seat after him, when he said: Thy Children unto the fourth generation after thee, shall sit on the seat of *Israel*. 2 *King.* 15.8. 10. cap. 30.

Zarah, was one of the two Twins which *Thamar* bare unto *Juda* at one birth, who proffering to come forth before his Brother, put forth his hand, and when the Midwife had tyed a red thread about it, he pluckt in his hand again, and then his Brother came out first, whom they called *Pharez*, and then he with the red thread about his hand, whom they called *Zarah*. *Gen.* 38.29,30.

Zachariah, the Son of *Jehojada*, was an holy Prophet. And when he saw *Joash* King of *Juda* (whom his Father had trained from his youth up in the fear of God) with all his People declined from the Lord to the worshipping of Idols, and would not hear the Lord's admonition sent by his Prophets to call them home again, he stood up before the People and said: Why transgress ye the Commandments of the Lord? Surely it shall not prosper: because ye have forsaken the Lord, he also hath forsaken you. For the which, the King (not regar- 2 *Chron.* 24.16.

This Prophet is also called the Son of *Barachias*, *Matth.* 23.35. because his Progenitors were *Iddo*, *Barachiah*, and *Jehojada*.

ding the kindneſs of *Jehojada* his Father) commanded the People to ſtone him to death, in the court of the houſe of the Lord. And as he ſuffered his Martyrdom, he deſired the Lord to revenge his death, and to require his bloud at their hands.

Luke 19. 2, 3, &c.

Zaccheus, was a Publican, and chief receiver of the King's Tribute among them. He was a very low man of ſtature. And being much deſirous to ſee *Jeſus* what manner a Man he ſhould be, made great means to ſee him. And when he ſaw the preaſe ſo great that he could not, he ran before (knowing which way he would come) and climbed up into a wilde Figg-Tree. And when *Jeſus* ſaw him in the Tree, he ſaid: *Zaccheus*, come down quickly, for to day I muſt abide at thy houſe. And *Zaccheus* came down & received him joyfully. And ſhewing forth the true fruits of repentance, ſaid: Behold Lord, the half of my goods I give to the poor, and if I have done any man wrong, I reſtore him four-fold. To whom *Jeſus* ſaid again: This day is ſalvation come to this houſe, foraſmuch as thou art alſo become the Son of *Abraham*.

Zaccheus, *pure, neat, or clean.*

1 *Chron.* 2. 16.

Zeruiah, was *David*'s ſiſter. Her three Sons were *Joab*, *Abiſhai* and *Aſahel*.

2 *King.* 24. 17. cap. 25.

Zedekiah, the fourth Son of *Joſiah* was one and twenty years old when *Nabuchodonoſor* made him King of *Juda* in the ſtead of *Jehojachin* his Brother's Son. And made him take an oath of the Lord, faithfully and truly to ſerve the *Chaldeans*, in token whereof he changed his name, from *Mataniah* to *Zedekiah*. This King ſuffered ſin and wickedneſs ſo much to raign in his Land (as well among the Head Rulers and Prieſts, as among the common ſort) that God was forgotten, his Word deſpiſed, and his Prophets miſuſed. Wherefore the Lord ſtir-

Jer. 37. cap.

red

red up the *Chaldeans* (with whom he had broke his League) which came and destroyed the City of *Jerusalem*, and the holy Temple of God with fire (as the Prophet *Jeremy* had said) and took *Zedekiah* the King (his Army being dispersed) in the plain of *Jericho*, and brought him to the King of *Babylon*, who first destroyed both his Sons before his face, and then pulled out the eyes of *Zedekiah*, and so carried him to *Babylon* bound with two Chains, where he dyed, his People remaining in bondage until the days of *Cyrus*, which was about three-score and ten years. Zedekiah, *the Justice of the Lord, or the Lords judgment.*

Zedekiah, the Son of *Chenaanah* was one of the false Prophets which deceived *Ahab*. And when *Michajah* the true Prophet of God spake against them, this *Zedekiah* smote him on the Cheek, saying: When went the spirit of the Lord from me, to speak unto thee: Well, said *Michajah:* Thou shalt see in that day, when thou shalt go from Chamber to Chamber to hide thee. *1 King. 22. 24.*

Zelophehad, the Son of *Hepher*, the Son of *Gilead*, the Son of *Machir*, the Son of *Manasses*, the Son of *Joseph*, had five Daughters, who forasmuch as their Father dyed in the Wilderness without Male-issue, and was none of those that rebelled against the Lord in the Congregation of *Chore*, they required of *Moses* to have a possession among their Fathers brethren, lest the name of their Father should be utterly taken away from among his kindred. Whose request God allowed, and bad *Moses* give them a possession among their brethren, and to make a law, that whosoever dyed without a Son, his Inheritance should turn to his Daughter. If he have no daughter, to his brethren. If he have no brethren, to his Fathers brethren. If his Father have no brethren, then it should turn to the next of the kin. And also to stablish their *Numb. 26. 33. 27. cap.* Two of sundry Tribes.

should not marry together.

their inheritance, that it should not be removed through marriage into another Tribe, an order was taken, that no Tribe should marry with another Tribe, but every Tribe should marry with whom he list, among his own Tribe and Kindred. And so the Daughters of *Zelophehad* were married to their Father's Brothers Sons, which were of the kindred of *Manasses* the Son of *Joseph*, by which means their inheritance remained still in the Tribe and kindred of their Father.

Tit. 3. 13.

Zenas was first an Interpreter of *Moses* Law, and afterward became an earnest Preacher of the Gospel of Christ. Of whom *Paul* writeth to *Titus* (Bishop of *Crete*) that whensoever *Zenas* departed from him, he should bring him on his Journey with all diligence, and that nothing should be lacking unto him. His words to *Titus* were these: Bring *Zenas* the Lawyer and *Apollos* on their Journey diligently, that nothing be lacking to them. Zenas, *Living*.

Exod. 2. 21, &c.

Eleazer was not circumcised, & therefore GOD was angry with *Moses*, saith *Lyra*.

Zipporah, was the Daughter of *Raguel*, Priest of *Madian* and Wife to *Moses*, by whom she conceived and bare him two Sons: The one *Gerson* and the other *Eleazer*. And as she went with *Moses* her Husband toward the Land of *Egypt*, by the way in her Inne, she took a sharp Knife and cut away the foreskin of her Son, and cast it at his feet, saying: Thou art indeed a bloudy husband unto me; she said a bloudy husband because of the circumcision. Zipporah, *A mourning*.

2 *Sam.* 9.

Ziba, was one of King *Saul*'s old Servants, after whose death he belonged to *Mephibosheth* the Son of *Jonathan*, and had the oversight of all his Master's Lands, which *David* had restored unto him, and the governance also of *Micha* his Master's Son. This *Ziba* (intending to deceive his Master) what time as *David*

16. 1, 2, &c.

fled

fled from *Absalom* his Son, and was a little past the top of Mount *Olivet*, met him with a couple of Asses saddled, and upon them two hundred loaves, and one hundred bunches of Raisins and an hundred of dryed Figgs and a bottel of Wine. And when the King saw him, he said: What meaneth thou with these *Ziba*? They be (quoth he) Asses for the King's Houshold to ride on, and Bread and Fruit for the young Men to eat, and Wine that such as be faint in the Wilderness may drink. Then said the King, where is thy Master *Mephibosheth*? *Ziba* said, behold, he tarrieth still at *Jerusalem*, for he said: This day shall the house of *Israel* restore me the Kingdom of my Father. Then said *David* to *Ziba*: Behold, all are thine that pertained to *Mephibosheth*. Then said *Ziba*: I do homage unto thee, I beseech thee I may find grace in thy sight, my Lord, O King. Thus *Ziba* deceived his Master, and got his Land from him: But when the King was returned again to *Jerusalem* and perceived by *Mephibosheth* that *Ziba* had wrongfully accused him, he commanded the Land to be divided between them. Ziba, *Fulness, or an Oath.*

Zimri was the servant of *Ela* the Son of *Baasha* King of *Israel*, and Captain of half his Chariots, who or his Master had reigned full two years, conspired against him and slew him, as he was in *Tirzah* drinking till he was drunken in the house of *Arza* Steward of his House in *Tirzah*. And raigned in his stead in the time of whose reign (which was but seven days) he slew all the house of *Baasha*, leaving neither Kinsman nor friend of his alive. At this time had *Ela* the King an Host of Men lying at the siege of *Gibbethon* a City of the *Philistines*. And when they heard of the Treason of *Zimri*, and that he raigned in the stead of *Ela*, they (with one consent) made *Amri* their Captain, King, who then went and besieged *Zimri* where he lay in the City 1 *King.* 16. 9, 10, &c.

City of *Tirzah*: And when *Zimri* saw that the City must needs be won, then he (lest they should take him alive and put him to a shameful death) burnt himself and the King's house with fire, and so dyed. Zimri, *a singing, or making melody.*

1 *Esdras* 3. & 4. cap.

Zorobabel, the Son of *Salathiel,* with all the *Jewes* which were delivered from *Babylon* by *Cyprus,* returned to *Jerusalem,* where they repaired again the City and Temple of God, and renewed their Laws, though they were sometime hindred and lett bytheir enemies about them. Zorobabel, *Free from confusion, or strange.*

FINIS.